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Notes on Lectures

by

George Trumbell Ladd

University of Iowa, 1906

on the

Philosophy of Religion

Mabel C. Williams, Ph. D.

Presented to the Library of the

School of Religion

Claremont, California

by

Mabel C. Williams Kemmerer

April, 1958

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Claremont, California

(errors not corrected)

Notes on Testimony
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May 1906
Summer 1906.
University of Iowa

The Philosophy of Religion.

Professor George Trumbull Ladd. Summer 1906

Lecture 1.

Introductory: We base our study of Religion upon two assumptions:

- 1) We are dealing with facts of human nature, and these are historical facts.
- 2) These facts admit of philosophical treatment. This is not generally admitted.

What then do we desire to do?

- 1) To test the phenomena of Religion, all the experiences, theories and institutions; to test with the fact of rationality; to find what can be proved by man's reason in this aspect of human experience. We propose to find out the warrantable truth about religion.
- 2) To arrive at a certain harmony, the essential spirit of philosophy; a unification, a supreme synthesis.

2. Nature of Philosophy and Religion.

- 1) Comparative Religion: The study of Comparative Religion one necessary attitude of approach to the Philosophy of Religion; hunt for origins and developments; Comp. Rel. a recent study; (but Jastrow does not do justice to ancient Indian discussions); it furnishes a large part of material which serves as a basis for contemplation. "Experience in Humanity" a long weary way.
- 2) Science of Religion. By 'science' here is meant the investigation of any group of facts that can

be investigated. But here we are not discussing mechanical or natural laws; we have a mental science; the Sci. of Rel. depends upon Psychology and Anthropology.

3. Method. The word 'Religion' defines the subject matter, the word 'Philosophy' defines the method. Our method is therefore philosophical, a harmonious and rational treatment of phenomena. We must combine the psychological and historical methods in getting at the facts; human nature as religious is our inquiry; Anthropology is also necessary if it is permeated with a sound Psychology. Anthropological collections are of value if we know how to interpret them. Remember:

- 1) The principle of the psychological unity of the human mind or individual and remember that a surplus is always counterbalanced by a lack.
- 2) The spiritual unity of the Race. Wherever a man is found he is human; civilization has made no essential change in the spiritual unity of the race; man now surpasses the lower animals as he used to surpass them; the possession of Rel. is one of the elements which bind men together and separate him from the lower animals.

4. Assumptions from other branches of Philosophy.

- 1) Epistemology. As light in our mind is sceptic on the basis of Epistemology is here preliminary.
- 2) Psychology. A Psychological theory is necessary.
- 3) Aesthetics. Rel. and Res. are closely related.

5. Difficulties and Benefits.

1) Difficulties.

(1) Our facts are new and complicated and hard to collect and interpret. Most often depend upon meager manuscripts and excavations.

(2) Many temporal and religious bigotry.

(3) The subject is so subtle and complex that difficulties inhere in its very nature.

2) Benefits. It came to realize these as we go on.

(There is nothing so fascinating to read as the study of man's religious nature and development.)

Lecture 2 The Standard of Religious Values.

1. The need of such a standard arises out of:

1) The nature of man. The problem of the Good. The human race seeks something good out of its religion; it may be a high or low order of good; the Ganges people worship the Ganga goddess; they worship Buddha and the devil in the same shrine at Ceylon but they do this for protection, this being their form of good; there are many claimants for the attention, faith and allegiance of man; we must distinguish among them, measure their relative worth.

2) The nature of Religion. Religion has in its nature that which makes it necessary to test its value. There are four characteristics:

(1) Its alleged truths and faiths consist in value judgments in a way outside the facts. Many men cannot discuss religious matters in a calm way; their judgments have a certain value and must be defended or opposed with heat; men do this because their judgments are religious therefore of this peculiar character. It is not thus with other subjects; for example men do not argue the good of the assassination of Lincoln.

(2) Its emotions are very powerful and social in character. Our domestic and neighborhood and social feelings are aroused; one cannot be indifferent to the reputation of members of the family if one has the proper respect for them.

(3) The practical interests of Religion are very great; they pertain also to private life, church and state cannot be separated altogether.

(4) Religion always is undergoing development.

Religion is the white Lotus flower rooted in black mire. Religion is subject to development therefore its stages must be studied, classified and compared to determine progress.

2. Different kinds of tests proposed.

1) The Psychological test --- the satisfaction afforded.

The psychological test is the degree of perfection with which any Religion expresses the different activities and satisfies the different needs of man's religious being. Man has many wants compared with animals. The more he has the more he wants. There never will be complete satisfaction for man; this is a spur that God uses that man never will be satisfied with any thing that he can attempt. All man's being goes into his religious life; his intellectual, emotional, practical life must be satisfied. Religion must be intellectual. A faith which is also a science - an extreme but unimpeachable truth. A too emotional Religion is to be condemned; intellectual vigor is needed. But feeling plays an important part. (It is easier to understand God than Father for God.) The Religion of fear is much lower than the Religion of reverence. Social feelings are very important; our Hindu-Vedyan ancestors worshipped the soul of the plant upon the juice of which the Gods and men got drunk together. Sacrificing is implied in the expression "Son of God". We rate the different Religions in the ways in which they afford satisfaction to human nature in its highest expression. So the best Religions belong in order of intelligence, best aes. feelings, best ethical life, & social purity.

2) The Historical test. Historicity is the ability to abide in history and to take hold of different races and build on as they develop in race culture. Religion of some sort has always existed. The ability to abide in history is the test of the Christian religion.

- (1) The best Religion has its foundation in historical facts; this excludes Nature worship or natural Religions and those Religions of a purely speculative character. Every Religion must plant itself in hist.
- (2) The best Religion must show its power to win disciples. There are now three world Religions: Buddhism, Mohammedanism and Christianity. Buddhism is very prominent; it was planted in history by a great man; it has met pressing needs and has been a great boon to thousands of Chinese and Indians for centuries. Mohammedanism is also a great religion; it used the sword and won a kernel of truth in it; it brought to Eastern Asia, Northern Africa, and Northern India a relief easily superior to anything previously there. Christianity of course is the greatest World Religion. There are many other Religions but these do not seem to stand the world wide test. A religion that is not self reforming is doomed to die; it must also contribute to advancing culture, it must also develop side by side with other forms of progress. In these and in respect Christianity is far superior to any other religion.

3) The test of rationality, or its conformity, to the needs of humanity. This the supreme test of religion. Study:

- (1) The conception of God. That Religion is best which best satisfies reason in this respect.
- (2) Ideal of truthfulness. The Religion is best which

which seems to conform its doctrine to the nature of Reality; we cannot have conflicting views; we must compromise scientific theory with religious theory of the world. Truth is Unity.

- (2) the ideal of Beauty. The most admirable and sublime beauty is offered by Religion. That Religion is best which best satisfies the mystical, sublime, ethical, and eschatological sentiments.
- (4) the ideal of Moral Perfection. The lower religions tolerate badness. Moral perfection in the Divine Being is more and more insisted upon as the race progresses.

We speak therefore of the most rational Religion. We must all be Rationalists in the best sense of the term. There is no other guide than Reason and in and through man's Reason the Divine Reason is ever shining with a light more and more unto the perfect day.



Lecture 3. Religion as an historical development.
its nature and universality. Difficulties in the way of a satisfactory answer. Religion as an experience of the race is now thought to be universal. There are many difficulties in the way of the answer to the question What is Religion? There are so many forms of it and common characteristics are difficult to find. Some Religions are philosophical, some ceremonial, etc.

1. Nature of Religion, testimony of history. Definition of Religion in its most elementary and primitive form. History helps in understanding Religion. Religion is in some sense one thing and has certain permanent and common factors. For a complete description of Religion see Lass's Philosophy of Religion, Vol. 1, p. 89.

"Religion is the belief in invisible superhuman powers (or power) which are (is) conceived after the analogy of the human spirit; on which (whom) man regards himself as dependent for his well being and to which (whom) he is at least in some sense responsible for his conduct, together with the feelings and practices which naturally follow from such a belief."

1. Belief. Belief is an indispensable factor. Belief in an other and invisible spirit is found in all Religions even in fetiches. "Tree tree, spirit in tree eats, not tree". Savages distinguish superhuman or invisible spirit from natural objects and conceive of these spirits anthropomorphically, therefore as belonging to themselves. Primitive man believes in superhuman powers and felt dependent upon them for prosperity or adversity. He on that account warms to "square himself" with them. (Hopkins's expression). Religion

is also bound up with morality, is never free from it. Many feelings follow from the early beliefs. Religion includes the characteristic activities of the faculties of intellect, feeling and will. There is no science without its metaphysics, so all Rel. has theories of reality or beliefs. Feelings are sentiments and emotions correlated with such beliefs. Then all is put in practice, so intellect, feeling, and will are all present.

2) Belief in other spirits. This is not Solipsism.

(The Solipsist should not argue his position for in order to argue he must assume that some other persons exist and that there is some common standard.)

All our social and business intercourse is based on the fact that other souls exist. (Modern physics spiritualizes Matter according to Ladd.)

3) The other spirit is universalized or, so to say, locally distributed. The spirit is manifold.

Theosophists believe that spirits are separate from the bodies and that each person has his astral or supernatural body. In dreams the spirit goes other places. The divine spirits wander also and certain districts have their local spirits, sometimes one for every town and man tending to be more. Such Rel. is

2. Naïve and unreflecting Spiritism. Different forms of it and their coexistence. The special case of Dualism. This spiritism has different forms not distinguishable in different epochs of man religiously, for no one is the same origin. One form just described is a sort of composite, but in all surviving Rel. forms we find these peculiar characteristics maintaining themselves.

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Buddhism varies very much but ancestor worship is its essence. Many forms coexist and all have belief in spirits. Some of the ideas are developed in the great world religions, some are mixed up with simply the native forms of religion. Ancient Egyptian Religion is a mixture of civilisation, fetish and native polytheism, superstition and clear thinking. Buddhism is a religion, and yet it is an exception in that Buddha was an agnostic with regard to the Transcendental Basis. The Buddhist Religion sprang out of his teachings in spite of his agnosticism and denial of the existence of the soul.

3. Development of this idea. What of necessity comes about? Man cannot write in that sort of religion just describes. The tendency is towards unification. Being becomes unity, and as experience becomes unified on scientific, political and social lines, the religion changes. Amalgamation of beliefs occurs, as when the change of surroundings requires new Gods, or the old Gods are taken along and added to new ones. But he said "my Gods shall be my Gods"
4. Universality of this belief. Former misrepresents and present concurrence of authority. With the coming conception of religion we may say that so far as we can trace past and present man, he is religious. Man as man is religious, just as he is a speaking being. This differentiates man from the lower animals. The history of man always reveals traces of religious beliefs and we can not find any thing in the contrary, although early testimony often contradicted through incomplete investigations. He knew that some men were to be intellectual and religious more of some. Now all agree that there are no universal truths at all.

Lecture 8. Part 1. Rel. as historical development.

The origin of Religion. All men are religious in some way; they hold belief in invisible supernatural powers. How does this come about? How did religion arise in the historical development of the race? To answer this there are different methods of inquiry.

1. Methods of inquiry.

- 1) The historical method. Study the history of religions.
- 2) The psychological method. Ask the soul of man how and why came to put forth this belief? How did you form churches?
- 3) The speculative method. Form our own ideas about it.

2. Solution of the problem of origin by the different methods.

- 1) History cannot solve the problem. There has been a great amount of investigation but it is afforded no satisfactory account of the origin of religion. We cannot find the time when there was no religion. We must go beyond history. But the same is true of other things than religion, of speech, and of the sentimental feelings, etc. We therefore cannot find it in history or answer.

- (1) We do not know any thing about the so-called primitive man. We are ignorant of him himself and we speak of his religion. "Primitive man is a pure fiction however a convenient fiction he may be" - Berman anthropologist says. Max Müller says that the savage was primitive man and by no means the same; the difference there is greater than between the savage and ourselves. Those with whom we never are penetrated by the historical method.

(2) Not derivable from any one form. : There is failure if we try to derive Religion from any one form.

Many grades or forms of Religion are basal; no one is any more the origin than the other. History has failed here also.

(3) Or from the non-religious. : History also fails to derive Religion from the non-religious, whether in man or animals. : Hartmann gives a fine analysis of the animal consciousness and points out why animals do not produce any Religion. : Why is only man religious? Because it is his nature, is one best answer we can give, even as a last resort.

2) Psychology offers the solution by showing:

(1) Its origin in human nature. : It shows how Religion arises out of the very nature of man. "It is there in human nature that gives rise to Religion" - said. Humanity must win for itself whatever it possesses of religious belief. Truth and error belong to man. Religion has an immense influence on the race.

a. we see the naturalness of Religion; it is a part of man's nature. But its naturalness is not opposed to its progressiveness as Divine revelation. Rather it is complementary, just as we believe that the Divine Will and Wisdom are in everything in Nature.

b. the psychological view of the origin places Religion in the entire nature of man. The whole being is included, the intellect, emotions, volitions.

c. corollary: There is always some respect in any religious experience that lacks any one of the whole group of human qualities. A Religion must satisfy the whole being. Our Religion is now

being tested in its power to work social reform. Will it stand the test? Will it bring about any more righteousness? It is being tested ^{at} home and abroad. If it will not stand the test it must resign the claim to supremacy.

(2) is undergoing a development of race culture.

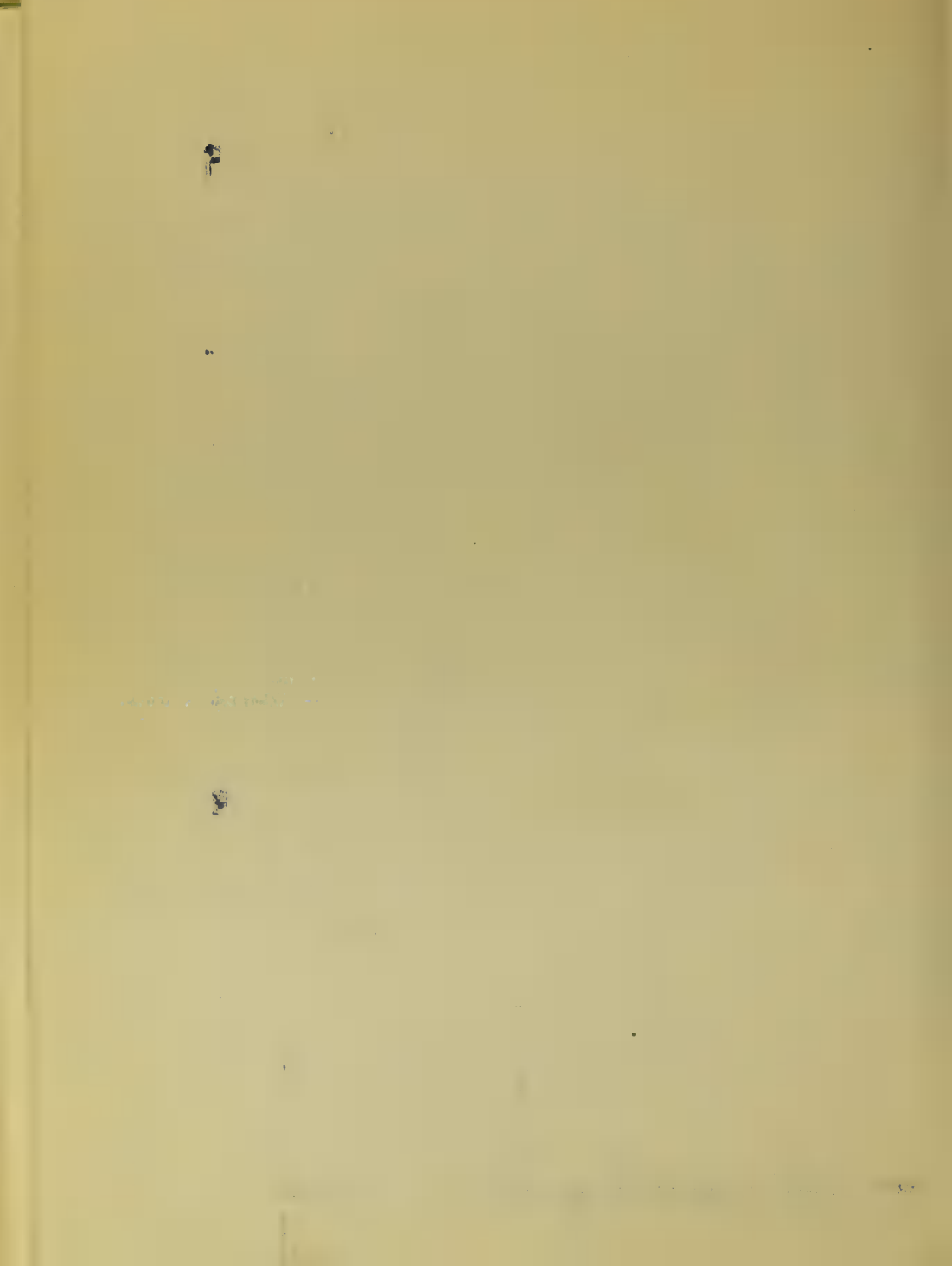
The psychological view takes into account the development of religion as conforming to the state of progress of the race.

3) The two views of the speculative method which relates the origin of religion directly to the World Ground. Philosophy is here most concerned.

(1) In individual man and in the race religion is given matured at the very beginning. Muller speaks of a "sense for the infinite". The early chapters of Genesis suggest this view.

(2) The World Ground or being whom faith calls God has been revealing himself to man more and more and man's religious development is a long continued process, therefore we have a development.

From both these we conclude the God himself is the source of all man's religious life and religion is the making known of God in human history to man; it has its origin and history in God. God is making himself known as God more and more in the consciousness of the race.



Lecture 5. Part 1. Differentiation of Religion.

- 1) Necessity of it. In last lecture we considered the psychological solution of the origin of Religion. Man naturally develops beliefs, differentiation takes place and as a result there are many different Religions. Some progress, some remain stationary, others are degraded. Differentiation is to be expected; there is a great variety of forms. Biological evolution emphasises differentiation.
- 2) Distinction between differentiation and development. Without differentiation there cannot be development. The distinction is there although we cannot draw hard and fast lines.

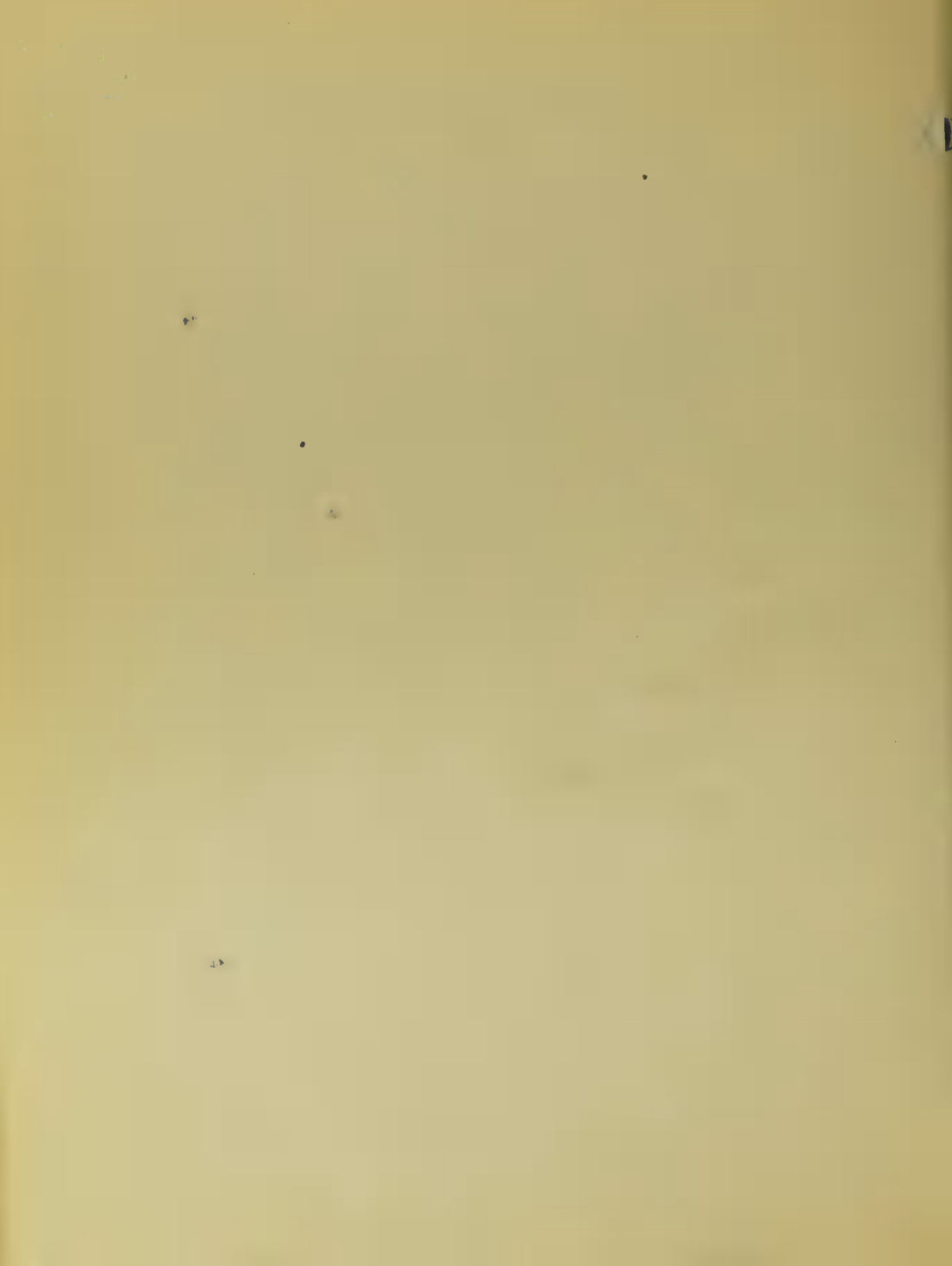
Classification of Religions.

The principle of classification can be carried out to satisfaction. Finally classified Religions as Natural and Ethical. But all Religions have to do with ethics so all are ethical. One best authors do not distinguish between ethical and religious. Some writers speak of Natural and Revealed Religions, but revealed Religions are not to be set apart from natural. God is making himself known in human consciousness and human history. The distinction in attempt to classify. influences which differentiate.

- 1) Physical environment. Where the so-called forces of Nature are strong, there they are worshipped. The serpent is very widely worshipped even at the present day, on account of its deadly character and mysterious movements. So is the tiger. The palm is a sort of totem; where it does not grow of course it is not thought of as divine.

2) Race temperament. There are tribal and racial differences. Ladd lectured in Japan in 1892 and says that he feels toward the Oriental as toward the Anglo-Saxon, but perhaps they do not feel so toward him. He has had Buddhist priests as pupils and he notes especially their feeling of mysticism. A scholarly Japanese could not look on life as we do. Their views of God change with the social life, they fail to conceive of God as God as a person, probably because of the low value they place on life. The Semitic people were characterized by a certain fierceness of temperament, and their God was a war like God. 3) The thoroughly Semitic character of God in the Old Testament. In India there is a certain dreamy and speculative attitude toward the universe; with the Semites man is a definite personal being. It was not so very long ago when our ancestors were pulling for shell fish on the shores of the North Sea. We are nearer the savage than the Japanese are temporarily speaking. God is not going to give the world to any one people. The African tribes are ancestor worshippers from fear. The Indians are that from veneration. The Chinamen from respect and rather economic reasons. The religious motive aided the Jews in the Russian war.

3) Intermixture of Races. The Semitic faith tolerates no rituals, but some tribes in their early development were tolerant. Judaism at first was much as the God of Israel, but out of that intolerance came a very valuable result. "Thou shalt have no other Gods before me" God became the universal Father and the way was paved for a true development.



5. Process of differentiation. Different religions arise:

1) Amalgamation:- the coming together of two religious views without conscious selection. The ancient Egyptian religions are perhaps the best examples. They range from the lowest forms of fetishism up to a sort of monotheism. Different ideas and customs are forced together so to speak. One tribe from the hills meet those from the lowlands.

2) Syncretism. Here we have religious views coming together with conscious selection. We cannot trace the development of syncretism, but it appears by a sort of social subordination. We find it especially in the Roman Religion. As Rome developed it needed more gods. At first Rome was pastoral and its gods were domestic, were gods of the hearth, of the farm. Then Rome ceased to be an aggregation of families and became commercial. New diseases arose and therefore new gods were needed for protection. Intercourse was had with the Greeks and new gods adopted by identification and social subordination. Speculation also leads to syncretism.

3) Development which later applies to selected religions.

The way is prepared for great religious teachers now. People are dissatisfied with the wisdom of gods; then a great religious genius appears and a world religion is founded.

Lecture 6. The Development of Religion.

Development is to be distinguished from mere differentiation, which may often mean degeneration. Most religions improve as they develop.

The forces which secure development, favorable forces in advancing civilization or race culture but especially in the influence of great religious thinkers and reformers.

- 1) Advance of race by civilization or race culture; upon this religious development depends but the converse also holds. Yet both may not advance together. A more highly civilized race may not be the more religious. Race culture is man's relation to the world so far as this is determined by his own rational activity. Religion is a result of man's self adjustment to his world. We often call those people most civilized who most resemble ourselves.
- 2) Religion more than any other aspect of race culture is dependent upon certain individual reformers. This is a notable fact. In scientific development we notice the influence of Copernicus, Kepler, Newton, etc., but the same truths would have been discovered by others quite independently and the development would have followed nearly the same lines. Darwin lived to be sure, but his theories were in the air anyhow and we would be just about where we are now scientifically had not Darwin lived. But it is not so with Religion. What would the world Religions do without their respective founders? They would not be.

The order of man's religious development. We must not



force the facts for there is great danger here of that. There is no fast rule fixed for the order of development, we can not find in history any fixed order. We ever are ignorant of the historical origin of Religion; all efforts to derive present Religion from any one primitive form are failures. Different races and the same races at different periods of religious development seem to have followed different orders. There is devolution as well as evolution. Representatives of all stages coexist in many present day Religions. Much superstition is still present even in Jaws. Yet there is a certain natural order of development of man's religious belief and this is considered in 3 stages.

- 1) Earliest or primitive stage: Religion in its lowest terms is naive and unreflecting spiritism. No rational life is as yet developed; the race culture forces are not at work; there is worship of invisible superhuman spirits, good and bad, to be appeased or pleased. This still exists in many places. Some phases of present Japanese Religion fall here.
- 2) Depends upon the advance in the conception of personal life. The Gods become humanized. As man advances he needs Gods more advanced or like himself, therefore he improves his Gods. Polytheism prevails. Aeschylus and other dramatists set upon the stage the conception of Zeus as a moral power, a God of righteousness, the Father God, head of the Pantheon, the avenger of wrongs, the punisher of the wicked, the rewarder of the righteous. Plato and Aristotle who influence us now as much as Augustine, helped advance this higher conception. Their influence in

the middle ages was very great. This came from their personification of God.

3) Being at the world or World Ground a spiritual unity, to be worshipped and obeyed, upon whom the world is dependent, and who is ideally perfect moral spirit, this in the latest conception, and highest.

3. The laws of man's religious development. Loose use of the word Law.

1) Law of social selection. The members of the same group must have the same God or Gods. "The God of Israel" These Gods are the peculiar property of the social group and necessary. Thus when Rachel runs away she takes the family Gods with her and is pursued by her father to get them back. Ruth said "Thy Gods shall be my Gods."

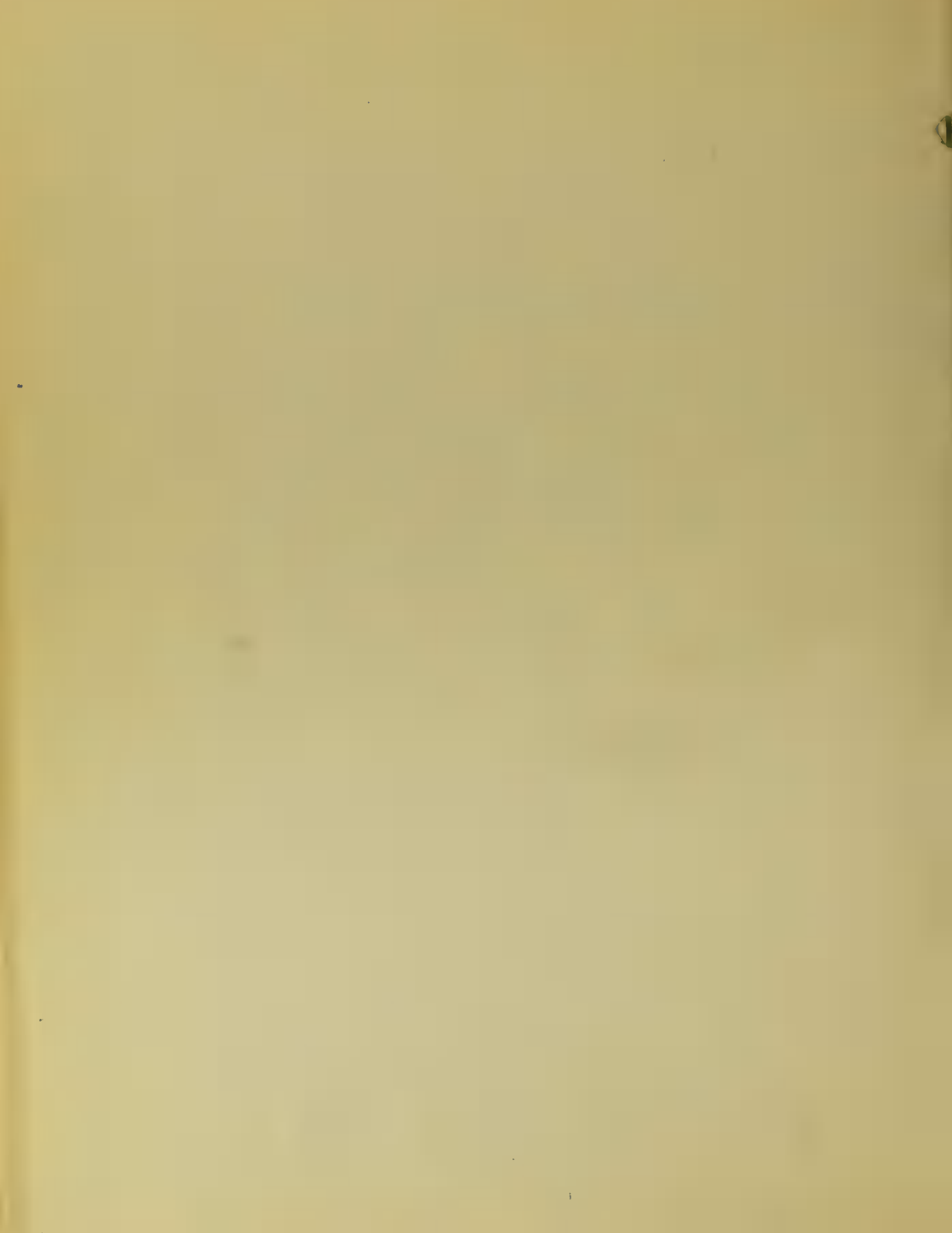
2) Law of parcimony. Operates much as in the scientific way. Gods are not multiplied unnecessarily. When tribes unite some Gods are identified with others, and their names dropped.

3) Law of social and political harmony. The several Gods must stand in harmonious relations; there must be order so some Gods are subordinated, as in Greece.

4) The law of self harmony. Man's nature must be satisfied; he must have enough Gods to satisfy his needs. This is the reason for the worship of the Virgin Mary without this the side of Motherhood is left out.

5) Conciliat of extremes. There are transcendent and immanent Gods.

6) Law of the obligation of the ideal. Man is following his ideals; his God his great Real Idea.



Lecture 7. Part 2.

Man as a religious being.

Although we have very frequently made reference to psychological principles, we now take a more definite, psychological point of view. The great today the lower bases of religious life as instincts and emotions.

1. Religious consciousness in general.

1) Its general nature.

2) Its pervasive character, politics, science, etc.

3) Failure to explain the exclusive method, e.g. fear, dependence, etc.

Man's religious being is not limited to any particular faculty or group of faculties; is not in any sense a special institution; there is no special religious endowment. The whole being is involved in the religious activities. Intellect, feeling and will are all religious factors. Artistic, moral and religious development are very closely related. Art has always developed in the service of Religion. Religion is the feeling of the relation of worth to actuality. -Hofding.

Impulsive and emotional sources of religious experience. must distinguish between causes and reasons. Until a very considerable intellectual development has been attained, the cause is not the reason. This is very true of children. The child possesses characteristics which grow into religious activity. Fear in man becomes what it can never in the dog, reverence. Man's fears are more important. This is characteristic of the childhood period of Religion.

1) Instinct or impulse to self preservation.

Schopenhauer derived all that is known from the Will to live. This is a blind thing; it comes to its

higher manifestation in man. Everything that lives is an expression of the Will to Live. Has the plant any consciousness? or the white blood corpuscles? Everything has this impulse to self preservation. This Will to Live is true; in man it is one of the principal sources of his religious development. Man wants to live. The race wills to live. Will overcomes obstacles. But man finds out very early that he cannot control everything; his will is resisted by other wills. One may personify this resisting or it may be assisting will; so does primitive man. Things are alive; and the next step is to worship these forces, as fire in the Zoroaster Religion, or a certain plant by our ancestors because it made them drunk. We want to square ourselves with whatever will helps us to live.

2) Fear. This has long been recognized as an important source of religious belief and practices. Petronius said "Fear first made the Gods". There is great variety in human fears, but animal fears are few. Man is the most fearful being, for he has the most interest at stake. Fear may become reverence: "Harm us not, O great Storm God" is an Indian prayer.

3) Hope. This is also a source. Shinaga said that there is no hope without fear. Another Indian prayer reads, "According to thy mercy which thou bestowest upon all, cause us to love thy supreme rule." Ptolemy the Great of Egypt has a very pathetic prayer. (He was just like an old fashioned New England divine, not like some of our thick headed politicians--Ludd) Hope or the desire for good and the fear of evil produce the wish to purify one's self from sin.

4) Feeling of dependence as evoked by the conception of the divine power. Dependence is directly evoked by the conception of the divine power as determining the destiny of man. "Religion is the effort to square one's self"--Hobbes. This often leads to taboo, which is the obeying of injunctions not to have or do things of a certain character. Things are taboed when it is thought that the invisible powers will be offended, not because the things are in themselves harmful. No reason why is given. "Better not, must not, but do not know why" Much selfish sacrifice results from taboo, but often also humility and reverence.

5) The social and altruistic feelings; Bonhomie.

These have a big share in influencing man's religious life. It is not fear alone that begets Gods, but the feeling of fellowship, etc. "Fear not, the beams of thy heart I strengthen as thy mother"--Bible. Gail and others are wrong when they derive the Gods of Love from sexual love. They come from the ethical feeling of kindness.

6) Intellectual curiosity and the desire to explain. (The need of a satisfactory theory of the origin and significance of the world and of human life). Wundt and Mann find the origin of Religion in intellectual curiosity. This the desire to find out causes. Here we are near the impulsive sources of science.

7) The feeling of mystery in its lower form; sense of the invisible. This also an important factor.

Lecture 8. Man's rational nature as concerned in Religion.

We have considered how impulsive and intellectual curiosity becomes a latent source of religious life. This leads to the consideration of the higher rational faculties; but first we must consider some points that have to do with rational life in general.

1. 1) The fundamental difference concerns the construction of an object; the construction of the object of religious faith. We can arrange the different Religions according to this conception. The most adaptable object characterizes the best Religions. The object is more rational, therefore the Religion has more intelligent followers. We direct our attention then to the object of faith. Religion is a form of belief but the activity of the intellect is the basis for his belief. Man's intellect can construct the object of faith; only rational beings can do so. His conception of the Being of the World changes as man develops intellectually. He then can construct a unitary spiritual being of ethical significance. A perfect ethical spirit; a God.
- 2) But the conception of reason is profound and comprehensive. The term 'reason' is very vague and indefinite; we will use it in the ordinary sense. It is not best to define the word more specifically. Rational characters are all those various forms of functioning which distinguish man from the lower animals. Man's rationality is all comprehensive, all penetrating. It enters into all his appetites and imaginations. It is the way he takes his whole life.

Man is more rational than the animals in the use of his appetites. One union of sexes in man is aesthetic and moral. All this is because man is rational all the way through. Reason is not a definite subordinated faculty, but is suffused through man's whole being. Man rationalizes his sensations and perceptions. A dog cannot appreciate Kibelik or Poderevski.

3) Rational life and development considered as a unity.

Science and philosophy seek to unify. Man has ceased to believe in a series of devils, for he finds this contradictory to a unitary conception.

4) A fundamental and indestructible faith of reason in itself. Man has the confidence of reason in reason.

We have confidence in ourselves. We may not understand a thing now, but we believe that it is rational. Man believes that reason will ultimately give him truth. Since man may mind things they are mindable. They are the expressions of mind. There is a correspondence between mind and the world of things. We rationalize the world because we assume that it is capable of being rationalized. All this has an important bearing upon Religion. Religion has some sort of foundation in the world of reason and reality. Man's unfolding ontological conviction is that reality is constructed in a rational way. Religion, science, art, idealize, and man believes that there is some sort of unitary being in the world which will harmonize these ideals. The faith of reason in itself is the ontological conviction.

Intellectual activities of man's higher religious consciousness.

1) Work of creative imagination as concerned in the development of Science, Art, Philosophy and Religion.

If human imagination did not surpass that of animals man would not be man. There is no science, art, philosophy or Religion without it. Some imaginative activities come very close to conception. By abstraction and generalization man makes concepts which are used as symbols, much as in algebra. We could not do this without imagination. The same is true in religious, aesthetical and philosophical fields, though these may not have their basis in the sensuous world. We believe things we can imagine though they can never be presented to the senses. Science makes more demands upon creative imagination than any other branch of learning. It is as hard to form an idea of Ether as of an Infinite and Personal God. We use imagination in Religion. The savage constructs his divinities to explain natural phenomena; we do the same in a more developed rational way.

2) Work of intellect or faculty of reasoning as attaining the more true conception of Nature and Man. Reason is brought in to prove or disprove of the vagaries of the imagination. The logical faculty is used rather as a control. Most discoveries are leaps of the imagination; these are afterwards tested by reason and experiment. Reason corrects superstitions to a great extent in all Religions.

(1) Religion aims to know the Being of the World so that man may square himself with it. Just as man in

modern scientific development has by imagination controlled by reason arrived at a conception of the world as totality, so in his religious life man has arrived at a unitary conception of the Being of the World. He is discovering the truth in things. His work is to conserve and develop the ideals of Religion and to bring them into harmony with the ideals of Science.

- (2) Intellect must conserve and develop the concepts and ideals of Religion. Harmony is the purpose of the Philosophy of Religion. Man will never tolerate any long standing breach between Religion and Science.

Lecture 9. Man's rational nature as concerned in Religion. (Continued)

the higher sentiments as sources of religious experience.

1) The moral sentiments. We study in another connection the history of the connection between Ethics and Rel. The moral sentiments operate in both a positive and negative way. There is an ought and ought not.

(1) Negative influence as restraint. This forbidding influence prevents doing certain things. Many things are tabooed among the South Sea Islanders. This sentiment enforces the religious life. As the race develops morally the sphere covered by the negative part of the moral sentiments becomes higher and higher. It even leads finally to the belief in only one God. The believer will not do this or that; it is forbidden by his spirit of devotion, it would grieve the Spirit. The Being of the World is lovingly to be served. Piety, the filial spirit, the essence of faith, restrains the actions, and leads to loving obedience. Thus we have

(2) Positive influence, as enjoining and enforcing obedience. Certain things ought to be done. They are the due of the Divine Being, or are commanded. Thus there are offerings, sacrifices, etc. The Gods must be given something, as one tenth of the harvest, . So also with prayer, the sacraments, ect. This is often carried to extremes, as in India some sit on pillars until they die.

(3) Development of same. Both phases are subject to development and progressive purification.

"This world is a bridge; pass thou over it but build not upon it" is written in semi-precious stones in an Indian mosque.

2) Aesthetical sentiments; chiefly the feeling of the sublime; (Kant's view of this feeling); the sublimity of moral personality in Duty. The allied feelings of the mystery of existence and of life. Practically the same things are true of the aesthetical sentiments as the moral sentiments. We find something in Nature and art which gives us a peculiar form of satisfaction which we refuse wholly to identify with sensuous pleasure. There is something objective and universal in the aesthetic sentiments; it differs from sensuous satisfaction. Tastes differ, but everyone believes that there is something objectively present to account for pleasure. The thing pleases us, not we are pleased. Some of the aesthetic sentiments are very powerful in their effect upon the religious life, as the feeling of the sublime. Tyndall in the presence of the Alps takes an attitude of sentiment closely akin to religious faith. Kant made this feeling a moral and religious one. It either is that or is very closely akin to it. In this feeling of the sublime we get a psychic uplift. The moral personality is sublime. When man pays homage to heroes it shows his capacity to worship the Divine. "Ball na man Rabbi" (Ladd never heard this preached upon but calls it a great text.) Do not worship man unless you worship the Divine in him. The human birth and growth of the aesthetical sentiment for the morally sublime is a testimony of the close relation

which exists between this form of sentiment and the religious sentiments. We cannot take this out of the religious life. The art of the Buddhist Priests is a replica of the Christian art of the middle ages. How ultimately allied the aesthetical and religious sentiments are is shown by the fact that man when rationally devout regards God as the source of all beauty. The beauty of holiness.

2. The power of self-determination as culminating in the total attitude toward the object of religious faith.

If man were not self determining, he could not be the religious being that he is. He constructs the object of religious faith but regards it as Perfect Ethical Spirit. If man could not voluntarily square himself with God, what then? He could not be religious. There could be no development of real religious life experienced by humanity. Man must not only determine by reason and imagination what sort of being God is and feel properly toward him; he must also be able to choose to be devoted to this object of faith.

1) Consciousness of moral freedom, with its responsibility and approval or disapproval which we visit upon ourselves in the name of God. Man believes that he can attach himself to the object of his belief if he will. He believes he has the power of adjusting his attitude. He can square himself. Morality here merges into Religion; the motive for doing right has regard for religious beliefs.

2) Consciousness of spiritual powerlessness. Could man not square himself he could not be religious as was said, but more than that is needed. A consciousness

of powerlessness is also necessary. In Religion this is called the consciousness of sin. There was but little of this in the earlier Religions. If man were totally satisfied with himself, if he did not feel the need of a higher moral purity than he can attain by himself, he could not be religious in the full meaning of the word. Prayer, worship, and service in the highest sense are impossible without this consciousness of spiritual need. True Religion always contains an element of other worldness; a longing for something more pure, more complete. Man needs Divine help to attain that which he feels as an obligation upon him. A philosophical postulate is this: our consciousness of the moral, aesthetic and religious ideals is such as that to which we attach in a rational way ontological value.

(1) Charge of anthropomorphism.

(2) Man as made in Divine image.



Lecture 10. Religion and race culture:
politics, science, etc.

Relations of Religion to different phases of race culture.
The human race seeks satisfaction in at least four interrelated ways.

- 1) An improved physical and social condition. This also means an improved civic condition. Perhaps we emphasize this too much at present, man cannot live by bread alone. There is strife over the distribution of material goods. Religion has here an important voice, the commercial age is going to prove itself unable to produce satisfaction for man at large.
- 2) Improved conditions of man's intellectual satisfactions. He esteems improvement in philosophy and science groups. He discounts the intellectual keenness of the savages and their scientific ability. The human intellect is never satisfied; it will know more and more and its groups more intense as it is satisfied. Men go to find the north pole because they will know about it. With this all Religious development is closely linked.
- 3) Improvement in his aesthetical satisfaction and development of the arts. Man has aesthetical interests. He has an inherent, normal, necessary love for the beautiful. He can not look on Nature from merely the intellectual point of view. He will believe that order and harmony rule in Nature. All this leads to the religious point of view.
- 4) Improved condition of moral consciousness and man's ethical development. His ethical development has always been closely allied to his religious development. Religious experience and progress are most closely related.

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2. Politics and Religion. Politics is regarded as the science and practice of humanity of building up the State.

1) Relation of Religion to industrial development.

All the lower forms of Religion are closely connected with both private and public industries. The gods showed how to till the fields, as Demeter among the Greeks. Even now in China the Emperor conducts the worship and turns the first furrow in the spring. There is much superstition in China; one can hardly turn around without divine consultation. Each Chinaman has these Religions: Confucianism, domestic and civil relations; Buddhism, relating to the side of feeling and what will happen after death; Taoism, a Nature worship and conglomeration of superstition. But with all this there is a worship of Heaven, Tien-Sitan. Some say that the Chinese have been monotheists, but Ladd does not think so. Their great spirit is connected with agricultural conditions. Note importance of agriculture in the Old Testament. Rome was first a farming country. Buddha has a great effect upon the art and handicraft of Japan. A certain school of Buddhist priests tried to illustrate in paintings all the tenets of Buddhism. One picture represents the forging of a sword; the worker alternated prayers with strokes that he might make a good piece of work for the sake of the Gods. Some religious sects as Anchorites and Ascetics, are unfavorable to industrial development. See Jer. 35:1-11.

2) Relation of Religion to the social and civil institutions; theocratic Religions in special, as e.g., Judaism. The very structure of primitive



consciousness is religious and has control over the family in general considered as a primary element in the construction of the civic stability. Politics is of a theocratic character, there are religious ceremonies on all occasions. Theocratic means governed by divine rule. Some Religions, as those of Semetic peoples, are more theocratic than others. Gastrow says that the earliest form of government in the Euphrates Valley was theocratic. Contracts were drawn up by the priests and signed and the Gods were invoked to help keep the contracts. The Gods were constant companions in the civic life. Boundary lines were even under the protection of divinities. When the civic conditions become better the influence of Religion remains but the character of the Gods changes to meet the new conditions, the number of the Gods being increased or diminished as the need may be. In Judaism we have a typical theocratic Religion. We could not understand the civic development of the Hebrews apart from their Religion. We must read every law in the Decalogue, every warning, to understand the political life of the Jews. A similar thing is true of Buddhism, and Christianity, the two great world Religions. And they are this largely because of their ability to adapt themselves to very varied civic and social conditions, and to the lives of the people. Nearly every law we have has some connection with the development of Religion among the Anglo-Saxons. We could not understand Europe without its Religions.

3. Science and Religion.

1) Aims and ideals of the two. They are alike and yet different. Not necessarily antagonistic. The aim of Science is to understand the world; the aim of Rel. is to adjust the finite self to the absolute. Science tries to understand Nature as a whole; it would be complete if it could realize its aim, But it meets difficulties and never reaches its goal; there is so much that it does not understand. The members of the British A.A.S. said that at the last meeting they had the best time socially of all their meetings, and that there was no one thing in all of Science about which they could all agree. Gibbs of Yale said the only way to get infallible testimony was never to question but one expert. The aim of Science is therefore far the infinite and inexhaustible; it tries to find out ultimate truths, and here it is in line with religious philosophy. The two aims are then not necessarily antagonistic; they are not wholly different with regard to the satisfaction which they seek. All Philosophy is for a theory of Reality; Science also seeks to understand the Being of the World and how man may better adjust himself to this. We cannot hold that in the long run these two forms of satisfaction are going to remain antagonistic. Science wants to know the being of the World, how it is, what it is, how man can adjust himself to it. Science calls this Being, Nature. (Uses the capital to excite awe in the beholders, like Spencers's "U" in his Unknown.

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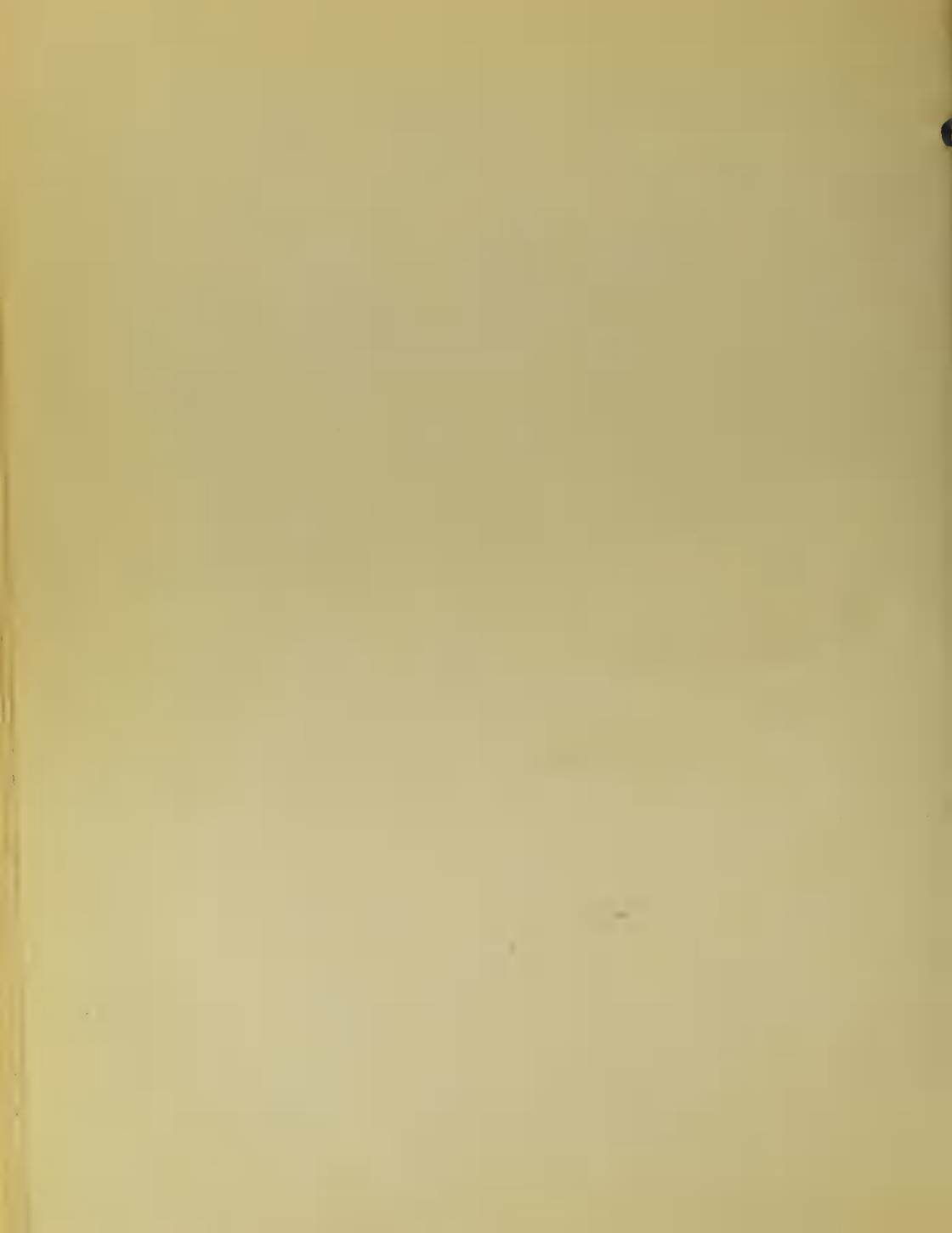
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- 2) Methods of the two. Their methods are different. The statistical and mathematical methods not of much value.
- 3) Satisfactions of the two. The satisfactions are different. Religion has always been the patron of Sci.
- 4) Relations of antagonism, compromise and reconciliation. When Science and Religion fall out generally both are to blame. Lotze said of Scientific men and theologians that they claim to know too much and if they did not do this there would be no need for reconciliation. A compromise always follows antagonistic controversies. Both strive for the same end: the understanding of the Being of the World and the right adjustment of man to it.



Lecture 11. "

Religion and Race Culture, continued.

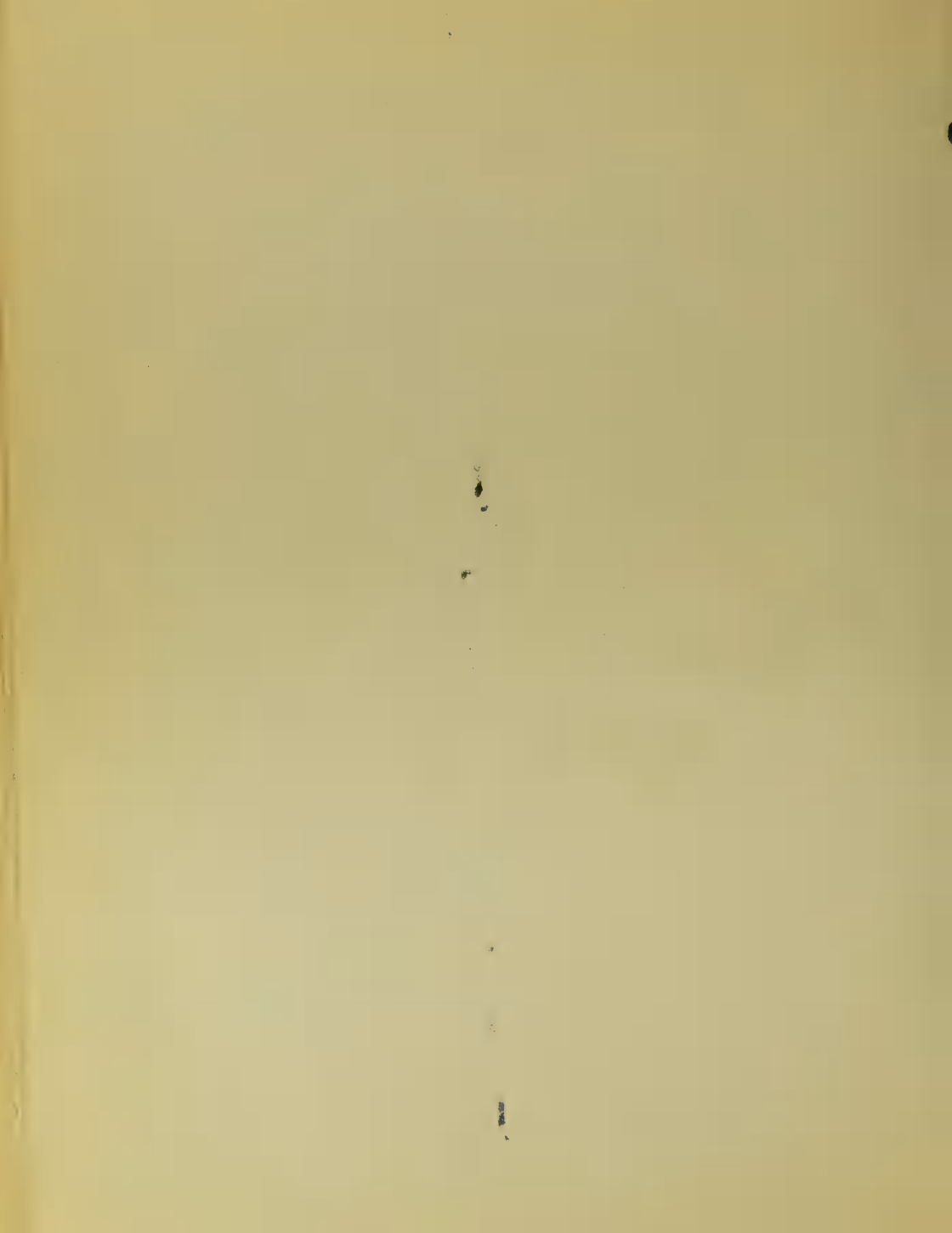
We may divide all forms of progress into three classes: 1) growing possession of physical goods; 2) satisfaction for man's intellect; 3) development of higher forms of sentiment, aesthetical and moral. Religion belongs to the third class. Art and morality are more closely allied to Religion than are politics and science.

Art and Religion. We can seldom tell whether changes in race culture belong to Art or to Religion.

1) Relation between the sources, (Psychological). Work of creative imagination in both. Creative imagination is very intensely needed and applied in putting forth the object of religious faith. The lower animals can not form the conception of even a very low God, surely not of an invisible super human being. Men have always exercised some of the highest gifts of the creative imagination in creating images of their Gods. Plotinus said of Phidias, "He did not create his Zeus after any conceived pattern, but made him such as he would be could he appear to mortal eyes." He constructed an ideal personality and set that in marble. We do that with the perfect ideal man, Jesus. We create Him as we think He would appear were He visible to mortal eyes, a divine being under the limitations of human sight.

2) Similarity of the sentiments awakened. The sentiments awakened and expressed by Art and Religion are very much the same.

(1) Feeling of the sublime. This is not applied to any human being. Some thought that man could get along without any Religion, but he finally admitted that some form of Religion was needed, so he substituted



worship of humanity. Each person was to select some female divinity to worship, she to represent humanity. We see (1) how necessary for man it is to have his imagination and feelings directed toward something ideally beautiful and good and worthy, and (2) this is at the bottom of Art and Religion.

(2) Feeling of mystery. Even scientists speak in religious terms when they contemplate the mysteries of matter. The mystery of the atom and its intelligence, of all matter, is appalling. This feeling of mystery is artistic and also quasi-religious. It underlies Nature worship and Pantheistic Religions.

(3) Feeling of the appreciation of values. Plotinus said: "A beautiful material thing is produced by participation in reason issuing from the Divine".

3) Similarity of the ideal Art and Religion. Some concrete representation of a transcendently perfect and beautiful life is the ideal of Art.

4) Similarity in attitude of self towards the object. One appreciation of the worth of the object. same in both.

Relations of interdependence in their historical development and early Christian attitude toward Art. Modern ideas. Instead of being unhistorical, it is true that Religion and Art have been very closely allied. Religion has offered the sources for the highest form of Art and Art has ministered unto Religion. They have developed together but are not identical. Most of the ancient Art was for religious purposes. One needs only to look at Egypt, Babylonia, and Greece to prove this. The Gods were the beautiful ones. This is especially true among Hebrews, who were an intensely religious people. All

air Art was consecrated to Religion, even springing out of it. But the early Christians took a rather antagonistic attitude toward Art. There are several reasons for this. Art was very poor at that time. It was so used to minister to all sorts of sensuousness. The early Christians did not believe the world would last long, hence they had no special interest in Art. See Bosanquet. Modern Christian ideas have changed. Our modern music largely due to Christianity. The time even came when Christianity took almost the entire charge of Art, music, culture, painting, and even architecture. The modern tendency tends to separate between Art and Religion, but Lunz though approving of this says the separation will never be complete.

Morality and Religion in Race Culture. Much has been said.

- 1) Psychological bonds uniting the two.
- 2) Connection in historical development. Religion always has a practical aspect; it has to do with the conduct of life. Antisusception is going on. Any Religion which does not foster a purer morality in the individual and race is doomed to fail. Morality without religious ideals is unsatisfactory. "God will take away the bread of him who enriches himself by inspiring fear."
- 3) Religious sources and sanctions of morality. In all the greater Religions morality has its sources and sanctions in the Being of God. (The third commandment refers to the breaking of covenants, do not use the name to no purpose, do not bear the name and behave in a manner out of keeping.) We may look for sources and sanctions in the early prayers, consciousness of

sin, penitence, forgiveness, etc. "O Lord, do not cast aside thy servant." All Religions make a great impression on the moral life of the peoples adopting them.

4) Mistakes of the religious attitude in the past.

All Religions have made mistakes. Three great ones:

(1) Fostering hypocrisy by the double code. The

Catholic Church made this mistake in the middle ages. It had a two fold code of morality, one code for profession, another for practice. Or the codes applied differently to different persons or under different circumstances. There is some of this in all Religions. This will not go in the Court of Heaven. which demands sincerity and purity through and through.

(2) In larger communities the morally unworthy have been included. There has not been sufficient care exercised in making a standard of morality a test for the exclusion of the unworthy.

(3) There have been set up other standards than a true moral and ethical Religion and this has excluded many who should have been admitted.

5) Morality as the supreme test of any Religion. The supreme test is the degree of moral power possessed. The test is on now. Will our Religion stand the test of bringing about the needed reforms?

Lecture 12.

Part 3. Religion as a Life. Faith and Dogma.

Tenents common to all Religions with respect to the religious life. All great Religions hold these.

- 1) Certain beliefs are necessary.
- 2) A certain cult must be maintained.
- 3) There is a prescribed way of salvation.
- 4) There is a Church or social organization of the religious life.

Ladd does not use these in the restricted way we ordinarily believe, but with a broad meaning. The way of salvation is the way of squaring ones self with God. As man progresses the nature of these four tenents changes very greatly. The creed or cult becomes less fixed; "Be ye therefore perfect". But Religion as a life always includes these four aspects. It tries to answer the great Kantian questions: 'What can I know?', 'What ought I to do?', 'What can I hope for?'. We will consider these tenents further.

Faith (Crede) and Dogma. Relation between the two.

- 1) The two not antagonistic. There is nothing to warrant any natural antagonism between the two, no essential antagonism. They come the same root word meaning a mental attitude of belief, Faith from Latin fides trust or belief and Dogma from the Greek δόγμα with practically the same meaning. The irrational use of both led to the antagonism. That which is not consonant with' is irrational. Both should avoid the irrational, that which is not in accord with the satisfaction of the higher rational intellectual and

practical life. This is a protest against a mischievous distinction between the two. Do not combat faith by slapping reason in the face, if man were not rational he would not be religious.

2) But Faith better expresses the total mental attitude toward the object

(1) In the first place Faith gives prominence to the aesthetical, moral and intellectual feelings; it lays emphasis upon feeling. Every Religion to hold its place must be an intelligent, an aesthetical, a moral Religion.

(2) Faith emphasises the side of practice. If a wife lose faith in her husband the essential element in family life is gone. The same toward God.

3) The greater Religions however, under the influence of reflective thinking develop Dogma. Religion can not remain merely a matter of unreflecting sentiment as with the child. Reflection upon Faith systematises it and therefore Dogma are formed. Faiths must not always be swearing at themselves. As a result of the Religion creeds must be formed.

3. Further distinctions between Faith and Dogma.

1) Faith as subjective Religion. We must have an intelligent attitude toward fellow beings and the objective world. The child learns to attitudinize. How do we take the Being of the World? What is the attitude toward the totality of existence? If we believe that the Being of the World is expressed as Perfect Ethical Spirit then it is our bounden duty to determine what our attitude toward this Spirit shall be. Religion as subjective is best defined by that word Faith. Stand

in the filial attitude, that of loving kindness. Schictetus even believed it a sort of compulsion to take this attitude. Faith is necessarily of a metaphysical character. Said Schiller "Man is robbed of all worth when he no longer believes and the three worlds, God, Freedom and Immortality".

Faith has evidential value. The ideals of humanity are not without any co-relation with reality. All our ideals are necessities having evidential value, they are revelations of the highest reality. When the scientist has belief in the ontological significance of his ideals. The great poets, dramatists, musicians, painters, sculptors all have the same right to claim that they have represented truth as the scientist. Works of art are great revelations of the true nature of things. So with the ideals of man's moral life. Deeds speak to us the truth about life and God. When the Being of the World is to us as Perfect Ethical Spirit then we have a true revelation. Men are saved by faith, affectionate trust toward the object which becomes evidence of things not seen.

Mistakes arising from a misconception of the place of Dogma. which mistakes are found in the history of all Religions. With is the essence of Religion subjectively considered, its dogmas follow because man is a reflective being.

Mistake of supposing that Dogma can have an unchanging form of expression. Dogma need changing. Religion to be of worth must change and therefore Dogma must change also. Thus one awful mistake has been to try to give to the content of faith some fixed and unchanging form, just as though one could stop thinking, trying to make one form good for all time. No creed can be fixed for all ages but this should not reject a progressive creed.

Mistake of supposing Dogma the principal ground of church communion. The founding a church upon a creed. A mistake all great Religions have made and suffered for it. Christianity one of worst offenders. There can never be a creed unimpeachable and infallible for all time. The creed is not the church, or should not be.

Lecture 13.

The Cult of Religion.

1. Purpose of the cult of Religion; its complexity in different kinds and grades of experience and development.

Taking our view of Faith we notice that the subjective attitude of Faith must find expression, and this is the cult of Religion, its expression. There are two forms, sacrifice and prayer. We find the sources of the cult from the psychological point of view in as much as the hidden life needs expression in both an individual and social way. Faith must have expression, be it instinctive, naive or rational. As man develops intellectually and morally, the nature of sacrifice and prayer and corresponding practices changes. The cult is to retain the right relationship between man and God. Man tries to retain a certain relationship between the invisible superhuman spirit and uses religious cult for this. There is great complexity of cults depending upon peoples, conditions and cultures, also upon the complexity of the feelings involved. "The feeling of religious devotion is a highly complex one"--Darwin. So the expressions of cult take various complex forms. If there is ethical love it must be expressed whether the object be human or Divine. This gives significance to many biblical incidents and parables, e.g. the prodigal son. Religion as the feeling of submission has its cult for it needs expression. This an achievement of Faith. Dependence, reverence, fear, gratitude, all have influence upon cults. Social ends of religious worship are also important. "Ceremony externalizes the Chinese mind", so also that of the Hindus. "There is no way of salvation except by faith in the Vedic scriptures. People must depend upon piety."

to expound these and show their gratitude by ceremonies" Some of the ceremonies are disgusting.

The classes of religious cult.

1) Principles proposed.

2) Tendencies involved.

There have been many attempts at classification.

Flagler divided cults into ways of man's approaching God and ways of God's approaching man. Jevons classifies from impulses, as mystical and practical.

Among the Romans and Hebrews we see different kinds of religious cult. Worship is often by vow, if God will do some certain thing, then the vow will be kept. Then incantations are found. "The whole world is under the control of God"--Hindoo. But we believe too in a way. The Indian people feel this especially and ask how shall we get on the good side of God?. "The Gods are under the power of customs and these are under the power of Brahma, therefore Brahma is our God."

Worship as Sacrifice.

1) Sacrifice a Gift. That sacrifice is a gift is a very widely prevalent notion especially in the lower forms of Religion. It is looked upon not as a moral obligation but as a necessity. for the one after the main chance, who tries to bribe God. When social and civil conditions are known we can see how universal this is and can understand it better. How can one get one's dues? Go to the person who gives favors with something in the hand. Indra the Indian storm God is thought of as needing a 'soma' sacrifice, he must struggle hard to do the people good and needs soma to strengthen him. A return is expected. There

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is something like this in the Old Testament, but later Jehovah wants less sacrifice and better conduct. There is a germ of something better even in this form of sacrifice; the thing given must cost, thus blood offerings, etc. We are dependent upon a few persons, chiefly Our Lord for knowing better than this.

2) Motives and forms of sacrifice. The cult takes various forms according to the thing desired, thus the covenantal and sacramental cults.

3) Nature of the object sacrificed. Anything may be the proper object to be sacrificed under proper conditions. These conditions are necessary (1) the sacrifice must cost something, (2) it must have fitness for restoring or strengthening the bond of communication between God and man.

4) Development of conception and form of sacrifice.

In this course we aim to study first the lower planes and then watch the upward development. We thus notice how the idea of sacrifice changes. (See Micah 5:1-7?) We now know that God wants ourselves, this is the highest stage of moral and religious cult.

Worship as Prayer. Prayer expresses faith and maintains communion. This is the highest cult in all Religions.

Faith is subjective Religion, Religion in the soul and it is expressed by prayer naturally and normally.

Prayer establishes, restores, and continues communion between man and God. When God is Highest Ethical Spirit we have a very high cult. Prayer is a permanent institution, that is, it will endure for all time. There is need for communion in man between man and man and between man and God.

- 1) Earlier connection with Magic. At first prayer was magical, a way of getting advantage of God, an incantation. "Prayer dissolves sin"-cuneiform writings.
- 2) Yet in remotely ancient times, ethical and spiritual prayer. The first flashes of light and high ideals of prayer centuries before Christ. The beautiful prayers of Nebuchadnezzar and Rameses the Great are such.
- 3) Nature and form of the development of prayer. The development and rise of prayer into higher moral and spiritual conditions and power follow from man's fuller knowledge of God and his trust in Him as Perfect Ethical Spirit. In Jesus we always find the highest attitude of the soul towards God, the Heavenly Father,--the highest and most lasting form of the cult of Religion.

Lecture 14.

The doctrine of the way of salvation.

(The manner of living required by Religion.)

The way man ought to live is gain the advantages of religious life. A way of Man's squaring himself to those upon whom he is in some way dependent. There is a great variety of obligations in the various Religions. In Taoism there are over 200 things that are taboos and the doing of other things, trivial and important is insisted upon. All the greater Religions have a more or less established way of salvation and have agreed in certain important respects.

Different ideas and stages of the "Way". Salvation is the way which Religion hints out for getting the good it promises. All Religions have their ways of salvation. The Path was designated by Gautama. Tao-ism is way-ism. There are three ends in all great Religions:

- (1) Escape from evil. The securing for ones self the escape from evil and securing the good for this life and the hereafter.
- (2) Attaining purity. As religious character improves a higher conception of salvation obtains. The securing of good is still promised, but the good of an ideal purity and consequent Divine favor is emphasised. This is because a goal of superior value has dawned upon the consciousness of the individual or race. It proposes a different path than the one to secure the main chance.
- (3) Promoting social good. Something still higher completes the second stage, that of promoting the social good and including this under salvation.

"The Kingdom of Heaven", the greatest expression in languages of all times--Ladd. It is the summing up of social good. The goal determines the path along which one will seek salvation. If man has caught the spirit of the Kingdom and finds in himself only part of the good he will seek the social good, will join the Kingdom.

- 1) Religious doctrine of the need of salvation, as related to the conception of life and its values. We must take note of the form of the development of consciousness of the need of salvation. "The most important thing a man ask is Have I a Savior?, but he must first ask and answer Have I any need of a Savior"--Baleridge. There is a growing recognition of the need of salvation. Even before the coming of Christianity there was felt the need of a new factor or power in the Roman Empire. We find such a need felt many times in history. The character of the need depends upon the condition of the civilization and the temperament of the people. The Egyptians had a powerful hold on life, so did the Greeks. Life was a good, and this colored their notions of the after-life. The Indians looked on life as a burden and they did not care for immortality. Today one-third of the human race regards life as a burden and many are led to seek the extinction of life. This is shown in Kipling's "Kim", (the best thing he ever wrote). It tells about Northern India. Their Nirvana is the extinction of conscious life. Our Christian nation is that of a fuller life. Thus the way ~~appeals~~ ^{appeals} in two directions and there is a corresponding difference in the need.

The need is closely connected with the consciousness of sin, man's lack of goodness makes him need salvation. But what is good is not the same in all Religions. The Brahmic and Buddhistic ways of answering to the needs of salvation are different.

2) The religious doctrine of the means of salvation.

(Difference of views on this point according to the different conceptions of what is good.) There is the greatest variety of opinions here, as the meditation, prayer and discipline of Brahma and the four fold way of Beddha, etc. The great variety of sects growing from Buddha that exist or have existed all have different ways. Much strife and bitterness has resulted, and there is about as much strife in Christianity as in the other Religions. It is no wonder that many cannot decide upon a way. This is the reproach of the Japanese upon Christianity; they ask "What is it to be a Christian?". This is all very confusing and somewhat to the discredit of Religion in general; but we may remember that when we get the expression from the purest sources we find a very important agreement in the essentials concerning the way of salvation. Christianity stands away ahead of all other Religions in the emphasis placed on these matters upon which all Religions agree as essentials.

Important points of agreement among all the greater Rel.

1) None make it a mere matter of belief. We must believe certain things of course, but no Religion makes the mere holding of dogmas or performance of certain cults the only way of salvation, the sole criterion of Religion. Buddha, Jesus, Mohammed never taught that the only thing for salvation was the acceptance of

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certain dogmas or cults.

2) All insist upon obedience. But all have held that there must be obedience; a life lived for God's sake; a life of filial obedience. All World Rel. hold this.

3) All insist upon right relations to the Divine Being.

Penitence for wrong doing, confession to the Divine Being, and reconciliation held by all. A need of Divine help should arise in the soul; a feeling of sorrow, confession of sin, and reconciliation between man's God and man. This absolutely necessary.

4) All insist upon inner righteousness. Purity of motive and sincerity of purpose necessary. All Religions abhor hypocrisy in the spirit.

5) All insist upon filial piety, faith as subject. Ver.

Essentials of the Christian doctrine: it is especially:

1) Progressive. Christianity is superior in its progressiveness. To be saved one must follow the Way of the Son of God; it is always a walking in the faith, not a Christian once and then for all, but the beginning must be followed up.

2) Ethical. There is something of character, moral.

3) Uses the direct method. The method is direct. There is danger now of departing from this; reform first from the inside. Look for inward purity, the only effective and old-fashioned method. We cannot reform society in the large, must work by and upon individuals. The early success is due to this method, a living spiritual experience.

4) Socially powerful. All great Religions are going to be tested with respect to their power to reform social practices. They fall short if they cannot do this.

Lecture 15.

The religious community or Church.

This is the last topic concerning the phenomenology of man's religious experience, the formation and development of the Church or religious community. All Religions have organizations. We will study these.

Sources of the organization of the religious community:
the social manifestation of religious experience. Religious ties are often stronger than those of blood; the bond of union in Religion is often stronger than love.

What are the social factors in man which so bind him?

- 1) Sympathy with those of similar experience. The most fundamental social bond is sympathy, a feeling of kinship. Note the recent earthquake in California. The feeling of brotherhood is one of the principal psychological sources of the religious community.
- 2) Dislike of the feeling and consequences of isolation. Man has a desire for companionship with the Gods and communion with them. This desire helps bind man together and to God. The consequences of isolation are often severe.
- 3) Protection of common interests. These may be endangered by the individual's standing outside the general practices of the community. The man may be a traitor to the tribe, family or even state, who does not stand in with the others for protection.

Forms of the religious community. A great variety of forms exist in history. These are classified on the basis of church organization.

- 1) The family or clan. The family is the social and religious unit. The Church is a family, clan or tribal Church, as in the early days of Rome, or now in China.

The same is true of the early Religions of Egypt. Especially is this union noticed in ancestor worship communities. "No Chinaman as an individual is neither so good or bad as he appears for below everything is his clan consciousness."

- 2) The leader or monarch. More elaborate forms are brought about in this way. Some leader or monarch may choose a location and dictate that a certain God shall be worshipped. Jehovah largely came to be worshipped in this way. Nebuchadnezzar and Rameses chose their Gods.
- 3) The teacher and his disciples. The great Churches originate in a more worthy and spiritual way, as when some great teacher comes forward and gets disciples who in turn follow the same Religion for centuries and spread it. This true of all the great World Religions. Our attention is now called to the Captains of Industry but any candid student of history would be convinced that the influence of such as these pales when measured by that of the great religious teachers. The world owes more of its advance in every form of race culture to a few religious teachers than to all the generals and statesmen that have ever influenced the race. Just note the influence, partly for evil partly for good of Buddha upon millions of people. But when we think of Our Lord all other influences pale even when we consider Him as merely an historical character, as one making disciples. So great is His influence that nothing can compare with it.
- 4) The various ways of expressing and fostering these uniting bonds. One widely practiced way is the religious festival or feast. When men eat together they are social. We note this among the savages.

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where some meals are supposed to be shared by the Gods. "In all Semitic life the religious festival has always played an important part." The three great Hebrew festivals were the Feast of the Passover, of Weeks and of the Tabernacle. Of the eleven National Japanese holidays nine relate to ancestor worship and are therefore religious. Easter, Thanksgiving and Christmas are our religious festivals.

The development of the religious community. If it develops it depends upon surrounding conditions and race culture. The Church is a civilizing factor. The Buddhist Church at different conditions and therefore developed in a different way. Religions adapt themselves to the condition of race culture; some very degraded forms of Christianity are found in places as Africa and Asia. In China there is a very inferior Religion called Christianity.

The development illustrated by the Jewish Theocratic Commonwealth. There are three important stages:

- (1) Jehovah chosen as the tribal God of the Israelites but the religious life began to separate itself from the national life on account of the disappointment in the failure to see national ideals realized. Then it was found that the Church of Jehovah could live even though the Jewish Nation might perish.
- (2) Then by the influence of those Jews not living in Judea there came about new forms of expressing Religion in experience in a way not dependent upon the national Jewish life; e.g., the woman of Samaria. The true worship of God not confined to Jerusalem.
- (3) Finally the idea came forth that the Religion of the Jews was to transcend the National limits. This was first shown in the writings of advanced thinkers, but later widely promulgated. God now for Gentiles also.

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2) The development illustrated by the Christian Church.
This is the best example offered in history of the development of the religious community.

- (1) Jesus, unlike Buddha or Mohammed, did not himself organize a Church.
- (2) In the development of the Christian Church the influence of the Roman Empire was very important, although that influence was partly injurious. But without the fall of this Empire the Christian Church would not have its present form. It inherited much from the fall.
- (3) The epochs of subsequent times:
 - a. The Greek and Roman Church split off.
 - b. The split of the Protestant Reformation.
- (4) The modern social organizations of Christianity in a way misrepresent the Religion of Christ, but there is a tendency, marked at present, to return to the Religion of Christ as left by himself. One sectarianism, imperialism, inclusion of many without the spirit of Christ, and the exclusion of others who have it, the lack of the use of the direct method, these are some of the criticisms upon the modern Church. But there are hopeful tendencies at work at present.

Lecture 16.

Part 4. God the Object of Religious Faith.

The importance of the conception and the nature of the evidence.

Part 4 deals with the object of religious faith. We have completed the survey of the phenomena of man's religious experience and development. Have defined Religion; we have seen that the desire of humanity is to 'square itself' with the power; a spiritual and theistic Religion expresses in general the present position. We will now test these opinions by reflective thinking, and will begin with the problem of God. How shall we answer this? What proof or evidence in the name of reason can be shown concerning God?

Importance of the conception as

1) Controlling the field of Religion. We need not dwell long on this; one must feel at once the importance of the conception which is formed of God, for this is the very kernel of Religion. It determines much of man's activity and of his various beliefs as a rational thinking being. Very much depends upon this central conception. All Religions have had their dogmas and cults determined by their conception of the Divine Being. In a Beylon temple of Buddha there is an image of Buddha on one side and of a devil on the other and both are worshipped.

2) In its relation to the interests of reason may the beliefs be put on rational grounds? We must not assume that we are treating Religion as merely a practical affair, we study also the philosophy of reason. At first men do not believe in God from reason alone, they get much from parental teaching and social environment. We consider on what rational grounds may this

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belief be made to repose. Will try to get at the present standing of this problem from rational side.

History of the philosophical opinion since Kant.

1) We need go back no farther than Kant's Kritik der reinen Vernunft, which appeared in 1781. Kant's influence was tremendous all over the world. Many thousands have been influenced by his teachings though they may never have heard his name. When the 'Kritik' appeared Belief was thought to be a matter of demonstration, an ontological argument. God's existence could be proved by the conception of Him. His view that the belief in God admitted of complete demonstration was the result of the thinking of Anselm and Descartes. Kant attacked this ontological argument, which proved God from the conception of Him. This then, is the position he attacked.

2) The nature of his attack. Kant called this a wholly illogical conception. He denied any ontological knowledge or extra-mental reality. Man knows only phenomena, not noumena. The ontological proof transcends the limits of human understanding, and moreover it does not keep the same subject throughout. What is in intellect does not necessarily correspond to reality. And Kant was not a disbeliever but had the most pious faith. His whole intention was to remove knowledge or the pretence of it, in order to make room for faith. The God he banished he brought back in another way. The being of God is an assumption of man as a moral being, an assumption of practical reason and absolutely necessary. Kant's influence immense.

3) More recent developments. Since Kant the development has simply been with him or directed against him.

4) Points of agreement or disagreement. There are two great camps of theological thinkers springing from him.

(1) One is agnostic, for the Kr. d. reän. Vernunft came out on agnostic grounds as regards noumena. The agnostics go beyond Kant and say that we can never know noumena, metaphysics has never accomplished anything, etc. Spencer starts out in the early part of his First Principles to reconcile Science and Religion, on the basis that if any two things have abided as long as these they must have a soul of truth in them. He says we cannot know any thing about power in the Universe, then he invests this power with sympathy in his endeavor at reconciliation. Then he lays down a stupendous system of philosophy which has to do with noumena after all, for even when he says a power he says much. This is the position of the agnostic Kantians.

(2) The other camp is made up of those who say that if we keep on from Kant's start we may hope to know more about this power, about noumena, as Fichte et al say.

5) Three leading positions. Have advanced much since Kant.

(1) Some knowledge of the world ground, of noumena is obtainable by man who is constantly increasing his knowledge. The modern scientist says that science approximates truth about reality, it is not all mere imagination. There is a retreat from the extreme agnostic position for it leads to logical absurdities. Extreme Solipsism is ruled out of court through the influence of agnosticism has had a sound effect upon theology and philosophy.

(2) With regard for ontological truth, it is believed now the world is some sort of a unity. There is one World Being. There is much that is diverse of course, but all thinkers agree more and more concerning a unity in the world, a Universe, a Cosmos.

(3) There force or mere will does not express satisfactorily the nature of this Unity. It is not blind force, but more. But here modern thinking splits, How much more must we add to make this account a reason? The debate lies between a. those who insist that the Unity is not a Person and b. those who insist that this Unity is such that it must be conceived of as personal. Religion has no doubt about its position here; the Being of the World is a manifestation of a Perfect Personal Ethical Spirit. All the above will indicate the points of disagreement.

The problem of the ultimate reality. The significance of present tendencies. The place of feeling. The so-called argument from Design. The return of science and its union with rational faith.

Altogether there are at present very strong tendencies, even in science and philosophy, favorable to the conclusions of Religion. The attitude of art and morality toward the world is moral and aesthetical and spiritual to the core. Science and philosophy grant that the Being of the World is Perfect Ethical Spirit. Emphasis is put upon feeling and the higher sentiments; man's heart longs to enter into sympathetic communion with the World, he wants to worship. There is an important reconstruction of the argument from Design, being more rational. It is the whole man that needs God.

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Lecture 17.

The customary proofs examined.

Today we will sketch and examine the customary arguments for God. These have been very much enriched of late and the moral and aesthetical arguments added. We will treat these as they appeared in history and criticise them. First of all some introductory remarks.

- 1) The need of metaphysics. We cannot get along without metaphysics, but this applies to all arguments not only to Religion. It applies to all human cognition. Pure mathematics is exact for it takes no account of real existence; it studies only quantitative and spatial relations. Religion is always a theory of reality, therefore metaphysical; some reality is supposed. All knowledge comes through sense impressions and interpretations of these, and here we use metaphysics again. We must suppose a reality behind the phenomena to explain sensuous experience. We do the same when we form our conception of God. Need not shy at metaphysics.
- 2) Intellectual activity and breadth. While there may be short hand methods to the experiences of Religion, there is no such method to the Philosophy of Religion. Experience must be elaborated and carefully studied. Mental laziness is an obstacle to reaching sound conclusions. But we must not wait religious experience on the ability to reason out a theory of God. Many would never be religious if they waited on this.

The Ontological Argument. Kant called this the "nerve" of all the proofs, this as a criticism on the other arguments, for there must be an ontology. Should the nerve and all the other arguments fail.

- 1) Its earlier form. Koselm 1033-1109; Desbarres 1536-1650.

The ontological argument proceeds from the conception of God to his reality; the nature of the way man conceives of God is an invincible argument for the existence of God. But we may have a conception of Santa Claus as very real, but can we therefore say that he exists? But this conception of God is so peculiar that its very nature involves a corresponding reality. Anselm wrote the 'Monologium' in which he tried to justify faith in God and he followed this up in the more convincing argument in the 'Proslogium'. There exists in intellectu of every human being the belief in a good that is greater than any other good. This good could not be greater if it did not have existence in re for by this would it be greater. Therefore God exists for this good is God. Gaunilo in his Liber pro insipiente held that this good existed in intellect only as every other good exists there and no outside proof is needed. This Kant and others believe a valid criticism of the argument as a demonstration, but it does not overthrow the value of the thought really lurking there. Descartes in his philosophical system made an important use of the conception of God. He tried to get at incontestible truth. Used the method of doubt, searching something not doubtable. Cogito, ergo sum. We cannot invade this from any direction. We must affirm belief in our own existence and from this we lead to belief in the outside world, and the bridge for this is the concept of God. This is a clear and distinct and therefore corresponding to a reality.

2) The Kantian criticism. 1781. Kant took this all to pieces. It is only proved that the idea exists. I have \$50 in my pocket if I only have the idea I have! This is not quite fair for the character of the idea

is insisted upon by Anselm and Descartes.

3) Examination of this argument: its assumption and value.
Certain assumptions need investigation.

(1) Possibility of knowledge. We have spoken of the two camps following Kant. Until we fight it out with the agnostic we cannot say that his argument is valid. But the whole of modern thought is against the agnostic position. We assume that men can know reality in a measure; we do not limit knowledge to phenomena.

(2) Can we explain the arising in human nature of such a concept as one all powerful, all present, all perfect ethical spirit on whom our lives depend and to whom we are responsible without believing that there is something in reality corresponding to it? This is a real argument, but not a demonstration. But is this conception not a support to rational faith? Does not all thought lead to God as a moral spiritual personality? Ladd thinks so. The conception demands the corresponding reality; man could not have come to this knowledge had God not been revealing himself to man's consciousness.

The Cosmological Argument.

1) Its nature. 2) Point of starting. 3) Progress. 4) Value.

This has reference to the dependent character of all finite beings to some absolute world ground. The world is a collection of finite objects all inter-related and inter-dependent. We cannot conceive of such inter-dependent finite beings without the unity of some Ground. We must think this. Even agnostic Spencer says so. This argument is satisfactory and valid says Ladd, and to be accepted. A unity of Force is manifested, a Will.

Argument from Design; the Teleological Argument.

- 1) Its nature. The argument from design adds the conception of mind to that of will. This argument proceeds from the blamful nature of particular existences and relations to the conclusion that the World Ground is an intelligent Will, a designing Mind. After Darwinian evolution became prominent there was a great amount of objection to the teleological argument. It was scoffed at. But during the last few years we have seen a steady growth of the compelling power and cogency of what is essentially the same argument. The microscope, telescope, chemistry, physics help out this same argument and reinforce it. Note the thoughts and feelings when watching the development of an omm, is there not design there? What of the whole world of life, not to speak of every crystal and atom? Atoms are even systems of ions which exhibit planful activities. Mind indwells in Nature and every part of it.
- 2) Objections stated and estimated. There are three principal ones which are not as important now as formerly.
 - (1) This conception of design is anthropomorphic. Of course, but so are all man's conceptions. Such an objection brings difficulties, it undermines every thing man knows and tumbles not only Religion but all Science overboard. Man can have only anthropological conceptions, so what matters it if God is conceived of anthropomorphically. It matters not at all.
 - (2) Facts are better explained by evolution. We will take this up later. Evolution does not alter the character or logical consistency of the teleological argument.
 - (3) So many ridiculous special purposes in design,. Of course, but the same is true of evolution. Religion tries to purify itself from these just as Science does. We may not be able to interpret all designs but this is not the fault of God.

Lecture 18.

The argument for the being of God reconstructed.

We will consider the best way to construct the argument for God from the best modern knowledge and using the historical point of view, for we do not come into the possession of Religion except as the inheritance of a choice possession of the ages.

The constant elements in the race's conception of God.

There are certain points of agreement through all the ages.

1) The super-humanity of the Divine Being or Beings.

Man always has believed in the super-humanity of the Divine Being. This is true even among the lowest savage tribes. We worship only that which is superior to ourselves. The Gods are more powerful, intelligent, knowing, even though they may be Devils. (This has no reference to immanence or transcendence). The conception of God as superior is expressed in the very titles given him, as "Kami" in Japan, and similar expressions in China and India. Yet man believes in

2) The likeness of the Divine Being or Beings to man.

God is conceived of after the human fashion. This indicates that in order to satisfy the religious nature it is necessary to conceive of God after the kinship of man. Sonship, fatherhood, etc. imply divinity in man and his likeness to God. This the other side of "Man created in His own image". The way this came about has nothing to do with man in his relation to God. Natural Evolution leads to the same end so far as kinship goes.

3) The development of this conception is the conception of a "Personal Absolute" who is Perfect Ethical Spirit.

This has always been subject to development. Must remember this. The conception of God has changed as man

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progressed morally. In the highest forms of man's religious development there is belief in God as Personal Absolute, a Perfect Ethical Spirit.

Construction and defense of the conception of God as Personal Absolute.

1) The conception of God as Absolute Will. The world is a unity of force, therefore a manifestation of Will. We must regard the Being of the World as a unity of will. One Force, One Will, are terms necessary to express a fundamental factor in the conception of God. Physicists have been advancing to the position that all phenomena have a certain unity in the forces accountable for their manifestation. That Being which the phenomena manifest must be a unity of force. This Spencer says is one thing that can be known. There are many forces, but one world; the forces are so interwoven that they must be manifestations of one force. Conservation of energy only short of this doctrine. Different forms of forces are resolvable into a unity. The ripest, choicest knowledge of the world's experience is that the world is a manifestation of a unity of force. What is Force? Psychology says we must take account of experience we have with ourselves as wills, centers of volition and action, otherwise we would have no basis for our physical conception of force. Force is not a sensuous experience, but a rational construction, analyzed out of our own experience as willing and resisted. Now, when science says that the world is a unity of force it means that in some way we must go to our own experience for interpretation. A unity of Will is there. Is not the absoluteness of this Will, the whole world represents a totality of force, therefore absolute force or will.

The great center of force subsides for every action; in every movement we draw on this. It is exhibited in all parts of Nature. Lotze says "We are like a whirlpool in a stream". We think, willing, feeling selves compose the whirlpool for a time, then change comes and all is over individually as forces. We must conceive of the Being of the World as absolute Will, a unity of Will, but merely that? No.

2) Conception of God as absolute mind or reason. The world as a unity of law and order and therefore a manifestation of Mind. This further conception is necessary.

Science uses besides force such words as law, order, form, etc.; it classifies the manifestations of forces. Kingdoms and divisions of these are made. We believe that the worlds organic and inorganic are connected in an orderly legal way. Atoms know how to act together better than the best drilled soldiers. There is nothing formless in Nature. The Bioplasm, or Urschleim, is a wrong conception so far as we know. Differentiation is everywhere; even atoms have a morphology. Form, order, law rule everywhere; everything reveals a plan, the atom as well as the oak. It is thus from the beginning. The method of evolution is nothing more than descriptive history of how the present forms have come to be; this and nothing more. We take out at one end only what was put in at first. Magician, handkerchief, rabbit, the rabbit was there at first or it could not have come out. The world in every atom, organized or unorganized, organic or inorganic, is law and order. Modern Science asserts this. Now, what is this reign of law to us? We have no other term than Mind or Reason to express this. We get all this from our own reason; we order

things, therefore look on things as orderly. We plan things, therefore things are planful; we form things, things are formful. By this we mean that we personify Nature, the One out of whose womb came all the finite creatures. This is the way Science and Religion have of putting personal conceptions into otherwise impersonal facts. Science personifies Nature but often denies it; Religion does so and admits it. Thus from form, law, order, we conclude a unity of Reason, add this to Will and call it God. Science does just what Religion does but does it in a different way.

3) The conception of God as self-conscious Being follows from the interpretation of the above. This is not enough to satisfy our religious and moral experience; we want to regard the universal will and mind as Perfect Ethical Spirit. Many refuse to regard absolute Being as personal life, but unless we admit that our terms force law, etc. mean will and mind we take all the meaning out of our scientific conceptions of the world, not alone from Religion. If this is not true, we have no Truth.

Before we can go further we must discuss the problem of Evil, the most abstruse problem the human mind must meet. As introductory to this we will consider first the different predicates of God.

Lecture 19.

God as Infinite and Absolute.

We concluded yesterday that Science and Philosophy vindicate a conception of God as Absolute Will and Mind and the highest forms of Religion. But we still want to add more as the support of the moral and religious life; we want to add Personality, Perfect Ethical Spirit; want to say Our Father, Redeemer.

The Absolute and Infinite are profound terms. They have been used badly or so loosely as to be meaningless. The Moral predicates or attributes of God are His moral qualities, as ethical love, willingness to pardon, etc. His Metaphysical predicates are conclusions that come at once from His absoluteness and infinity, as eternity, unity, omnipotence, omnipresence, etc.

Meaning of such terms as Infinite and Absolute.

1) To identify the Infinite and Absolute with the Unknowable and Unrelated is absurd. It renders all discussion unnecessary. If the Absolute is unknowable we cannot discuss it. Spencer does not regard his Unknowable wholly so, but only unknowable in some particulars. He thinks he knows it in terms of Unity and Force. If we mean "unrelated" by these terms we confuse ourselves again. To know is to relate. To say a thing is or is not knowable means something about it. We cannot represent the unknowable by 0 or x or y or z or the sq. of 0. Cannot say anything about it, not even that. The whole thing is absurd altogether.

2) These terms have always an adjective significance and need nouns to definite their positive meanings.

(Ladd has never seen this elaborated by any one else.)

There is no such being as The Infinite, The Absolute, we must supply the word One or Being to give the words meaning. Then we say an infinite line, it is not an infinite nobody-knows-what, but it means a line.

Then we use the adjective we limit of course, but here we do not destroy the value of the meaning. The same is true of the Absolute. God is Absolute because He is not dependently related, not that He is unrelated. He is set free from all dependence. Human goodness is relative, God's without dependence is absolute.

- 3) Thus employed they are not incompatible with Personality. Agnosticism, Materialism, Pantheism say that an Absolute Person is a contradiction in terms; not if we mean such kind of limitations as just described.

The metaphysical attributes or predicates of God. All these predicates have a negative and positive aspect.

- 1) Unity, as against the limitations of other personality or impersonal being.

Negative aspect. Deny plurality; deny not simply Polytheism, but the possibility of any other God. "Thou shalt have no other Gods before me" did not mean this when written, but it can mean to us the possibility of only one God. Only one Absolute and Infinite, the alone God. We do not need that commandment now, for there can be only one God.

Positive aspect. What is this oneness? The unity of an infinite Personality. (See Laad's theory of Reality.) This is the highest form of unity, the unity of a person. All people are not equally unities. Enlarge the conception of Unity until it takes in all Being -- "In Him we live and move and have our being" -- then we have the positive Unity of the Personal Absolute.

2) Eternity as against the limitations of time.

Negative aspect: We deny the limitations of time over against all things else. We were not, are, shall not be; there was a time when all else but God was not. There will never be a time when God will not be, not possible for a beginning or end. Such is absurd.

Positive aspect: In what sense eternal? In all of the predicates, suffusing them all. We grow or diminish in power, God does not. So with all predicates.

3) Omnipotence as against limitations of power.

Negative aspect. Deny all limitations to His power.

Our power is all borrowed, we do all by the power of God.

All our movements are in God, the source of all power.

Positive aspect: God is omnipotent because there is no limit to His power. Many candidates for the ministry have been asked "Could God prevent sin?", a most absurd question, having nothing to do with His omnipotence.

All sources of power are in God, but brute power would never make a God, the can is dependent on the will.

4) Omnipresence as against limitations of space.

Negative aspect. We occupy a little space for a little time, but there is no place where God is not with all His power and moral and metaphysical attributes.

Positive aspect: God is in every event. Then how about the relations that moral beings sustain? I resist, I do wrong, and yet He is in every act? This later.

Lecture 20.

The problem of Evil: its existence, place, and character in the Philosophy of Religion.

Thus far we have reached conclusions in harmony with religious faith; we rejoice in God as Perfect, Ethical Spirit, Father, etc.. But still a dark problem presents itself, Evil. We must not expect a solution of the problem, for the accomplished fact of the redemption of the race will be the only solution. But still we can advance some in the grounding of faith in the perfect goodness of God. We must be fair to the facts, and remember that the race believes in the perfect goodness of the One God. Merely as history and the psychology of race culture this fact is a triumph of faith.

The fact of Evil as pain and as wrongdoing. The fact that Evil exists cannot be disputed.

1) Difference in the estimates of its prevalence and relative severity of standards and conclusions. There is dispute concerning the amount and severity of Evil. The two kinds of Evil are pain and wrongdoing. The Pessimist is below par now, but a certain deep toned pessimism has been in the bottom of all great Religions, especially in famine and overtaxed countries. There is also a temperamental pessimism, as that of Schopenhauer. This shows the difficulty of weighing off pleasure and pain, sinful and good deeds, and comparing them. There are many points of attack. The older theologians thought that a direct connection existed between all pain etc and wrongdoing or sin, either in the individual or the ancestors. This not now held. There is the suffering among animals to take into account, inasmuch we may often overestimate their pain. We have no scales for weighing good and evil and balancing them the one

against the other. The Weltweh cannot be borne on any one's shoulders. But anyhow both forms of Evil, sin and suffering are widely spread, whatever else is said, although perhaps goodness may exceed this.

- 2) The positive (and not merely negative) character of both kinds of Evil. Ladd gives a warning against this view held by many philosophers, - the doing away with the positive aspect. Pain and pleasure are not negations of each other. He does not accept the negative relativity of Evil as a good explanation, which he calls untrue to the facts. There is positive Evil as well.
- 3) Interconnection of the two kinds of Evil, - not absolute but of great relative importance. The two kinds are not connected absolutely; all sin is not suffering, nor is the opposite true. Much pain is the result of sin of course, but not all pain is due to sin, which is a very wrong position to hold. Provision is made from the beginning of the Universe for an immense amount of suffering, this a mystery, but a fact none the less. The highest doctrines of the Christian Religion have God into confidence, and He is the greatest sufferer. He not only can give a practical solution of the redemption of the race. The suffering of Jesus was for a purpose. A man who knows said that it is poverty, and not drink that is the cause of the submerged tenth of London, the poverty the cause of the drinking. Opium eating in China, is due to the immense burden that life is to the people. Sin is then even due to suffering. We cannot know which prevails, pain or pleasure, the problem is too complex. There is a relative interconnection both ways; not all sin is caused by misery, nor all misery by sin.

Origin of Evil.

- 1) Must be found in the nature of sentient and rational life, so in the last analysis in the Will of God.

This startles us, for we do not at once see the actual difference in the ways that sin may be dependent upon human willing. We must not conclude from this that God likes sin or has given it an evolution as other things. Sin is not a thing made by one will to take place in the other after the plan of a mechanical product. If we conceive of God as we have so defined Him, we find its origin there, but we can be relieved of this shock if we do not accept the mechanical view of Evil.

So far as the wrongdoing is concerned it is the permissive will of God, for sin is so connected with the moral development that it is necessarily involved.

An illustration from analogy:-- A father wishes the highest welfare of the baby boy, but with his loving will the father has the ability to prevent the boy from sinning, this at the expense of giving the boy any resting or freedom or chance to become a moral self, for he was not born such. No one can become good at once without going through self development. What would the father do if God gave him such a chance with his boy? The wise father would let his boy get his experience. Browning would not have escaped death if he could, for it is a part of the race experience. This is about all we can say to relieve the shock. His infinite goodness can be maintained if we think that God willed that evil might exist, just as the father did.

- 2) Hence, for the Philosophy of Religion, the problem becomes a "Theodicy" or justification of our ways of God as perfect moral spirit. This is the problem considered in Plato's Republic, which in so many ways is

a Christian theodicy. Thielley says that Polytheism found no difficulty in answering the question of Evil. We do not have any trouble in understanding the Indian famines if some Devil or a God is jealous because he did not get worshipped enough. But when we believe in One Being in whom we live and move the problem becomes difficult. What can we say to relieve all this?

The Problem of Evil as Theodicy. Helpful considerations.

- 1) Happiness not the highest or complete Good. Any consistent carrying out of Hedonism wrenches all our faith in God as Perfect Ethical Spirit. If God is after happiness He is behaving in a very unwise fashion. But we do believe in His wisdom in spite of the suffering imbedded in the very structure of the Universe, we all groan together. We cannot believe that happiness is the goal of life. What would you take if you had the choice of knowing or never knowing pain, trouble, etc.? If you choose not to know, then your estimate of value is quite below the Divine standard. Much sin and suffering is divinely made essential to moral progress. We cannot go further in this because of our inability to comprehend Reality and the Being of the World. All great things are attained by suffering.
- 2) The ends of rational and moral life require a sphere of moral freedom and a course of moral evolution. This affords still more light. On the great onward march of the race the evolution is the present conditions, but only as we get a view of the end do we see the meaning of it all. In the light of this end the Evil may be seen as indispensable to the means. When we accept this end by faith, we believe that all shall be known. The full theodicy is in the end God is approaching, this end is for us a rational faith merely, and God is justifying Himself as we move and more know this end by imagination and reason. We must watch the fast progress to get a glimpse of this end, and see how necessary all struggle is to the betterment of our forms of life.

Lecture 21.

God as Perfect Ethical Spirit.

We will try to conceive in a rational way of the object of religious faith; how man arrived at a justification of the highest faith in God as Perfect Ethical Spirit. Will see how man's nature may be satisfied. An appeal is made to a different aspect of human nature. We have been considering faith as a mere matter of reason, and the agreement of the highest Science and Philosophy that God is Will and Mind. We found Evil in existence and had to consider this. Man always has been afflicted with pain, this is the very foundation of physical life, and all progress must be purchased by pain. The discipline of suffering is necessary. The greatest artistic productions belong to the tragedies, literature, painting, sculpture. Wrongdoing is also prevalent; Christianity has taught that in man's endeavor to realize his best, a large amount of going astray seems necessary in order that the right end may be valued. The Greek word for sin means to miss the mark. By the discipline of sin men are taught how to hit the mark. This all to lessen the difficulties in the way of intellectual considerations.

Sources of faith in God as Ethical Spirit; the irresistible and growing belief of man in the reality of his ideal.

1) the argument from the aesthetical nature of man.

Man is an aesthetical being. This is more than mere sensuous experience. We get pleasure because we call the object beautiful. We suffer with Prometheus in his punishment for stealing fire from Heaven on account of his pity for the human race; that pain, borne heroically, was brought on by the effort to do good. Here is "Mitleiden". We have feelings of exultation when we read

how Stanley found Livingstone. Why is the Cross of Christ so wonderful? Is it merely sensuous pleasure? we have when we look at a great painting? No, there is the idea behind it all, something is represented. God is regarded as all admirable and all beautiful from the standpoint of aesthetics. This is the idealizing side of human nature and it has developed with the race and in connection with man's religious development. Art serves Religion and has always done so. This passes over into belief and is a convincing argument in the mind of the race that the Divine Being responds to the ideal. Man feels forced to confide in the reality of his ideals. This is true even of Science. Underlying all is the universal belief that we may trust our ideals, that they tell us the truth. So we are hallowed to God as he would appear were He perfectly known.

2) The argument from the Ethical nature of man. The same or similar reflection leads to the same kind of conclusion with reference to the ethical nature of man. There is a feeling of obligation toward invisible super-human powers. Religion often is not on the side of what we call the highest moral principles, still man regards himself as responsible for his conduct to those whom he worships as divine, however crude his Religion. Man finally regards God as a unity of Will and Mind, and in so doing he rises in his ethical conception of God, as he rises in his own moral nature. But there is confidence in the realization of the moral ideal and man attributes the highest moral characters which he knows about to God. This ideal of God as perfect ethical spirit is a source of faith in God as such. The ideal carries confidence with it. That which is a source and which accounts for a fact is at one same

time a justification of the fact. So man's religious faith is justified. This is arguing in a circle in the same way that Science does and is not objectionable.

- 3) Both arguments progressively affirmed by the experience of the race. As experience progresses these arguments are confirmed. Religion has come to assume it, and so faith has triumphed over obstacles. The unseen universe says an astronomer has always trusted in God and has not been confounded. Faith in Science is as important as in Religion. All is faith at first, or largely so, but it is a growing faith. The doctrine of evolution more and more works out itself, and sure evils may work for higher goods. These facts are convincing for man and rationally so.

The moral attributes of God and His attributes as Perfect Ethical Spirit. Those attributes which make up his perfection. The metaphysical predicates are powers in God's absoluteness in eternity, omnipotence, omnipresence, unity. The moral attributes are in a somewhat different field. Religion makes these attributes on the basis of experience on the aesthetical and moral side of God. There is an interpenetration of these two kinds of attributes, the metaphysical ones giving eternity and infinity to the moral attributes. God is all wise and for all time, the alone and ever just, the same yesterday, today and forever. The metaphysical attributes are adjectives and need the moral attributes as nouns to modify, signifying their perfection.

- 1) The Wisdom of God. God could not be wise were he not omniscient and omnipresent and omnipotent. God can be all-wise but he must be morally so; must use his power and knowledge in promotion of ideal good. We have evidence in the world that God is wise especially

with reference to his cunning and subtlety as Natural Science shows,. His knowledge used for moral ends.

2) The justice of God. This not be mere meteing out of happiness as the reward for virtuous conduct and in direct proportion. Were this done the whole moral system would be in hopeless confusion and we would be worse off than now even tho' we do not understand certain dispensations. The discipline that gives character is needed. The whole argument implies development and the linking the race together. Religion means the great spiritual uplift of the race.

3) Benevolence and Holiness of God. The perfect moral attitude grounded by reason. As soon as they have developed sufficiently all Religions recognize (1) God's nature is ethical love, (2) He opposes whatever threatens ethical love. The Fatherhood of God.

General remarks on the nature of the evidence and the character of the conclusions.

1) Strictly speaking we cannot prove either inductively or deductively, the perfection of the Ethical Spirit: We can only make faith reasonable, and justifiable.

2) Belief in the perfect wisdom, justice and goodness of God not so much a logical conclusion based upon experience as an ideal.

3) These conclusions are rendered by thought a reasonable faith.

4) The aesthetical and ethical sentiments produce and confirm these convictions that what is best and highest cannot be wanting in God.

5) Christian revelation inspires and confirms in its highest form this religious faith.

Lecture 22.

Part 5. God and the World. The Theistic Position.

Preliminary considerations derived from the nature of God as Personal Absolute and Perfect Ethical Spirit. We are considering now God and the World, and under that we have today the Theistic position. Will try to define the position of philosophical theism on this subject. We only know God through his manifestations in the world of our experience; know God as manifested to one race in the growing experience of the race. We have passed beyond the false conception of the word "absolute" as unrelated, see Lecture 19. By God we do not mean a wholly unknown, that would be a contradiction in terms. In speaking of God and the World, we imply that the relationship there is not identity, not that God is the World or that the World is God. By calling God Perfect Ethical Spirit we also transcend certain crude ways of conceiving of Him. We have gone beyond many early views in Religion as in Science and Medicine. For example, the cartesian theory of the World, God made it out of pre-existing stuff. A trace even of this is found in the early chapters of Genesis. Great thinkers have always rejected such theories. Origen said who but an idiot would think God planted trees in the Garden of Eden after the manner of a common gardener?

The Theistic ways of representing these relations; the World as dependent manifestation of God. What are the theistic ways of representing the relation of God to the World, the system of known finite things? How does revelation represent the relation between the totality of orderly finite existences known by observation, conjecture, reason and imagination, as dependence or manifestation?

Religion regards the World as a dependent manifestation of God. This is looked at in two ways. Over Spencer has nearly the same conclusion in his First Principles. But we interpret his statements in a different way; we call his unity of power Perfect Ethical Spirit.

1) The World as dependent upon God for

(1) Existence, (2) Continuance, (3) Nature, Form and Laws of its development. The theistic position is that the World is a dependent manifestation of God. Here we will study the dependence and the essentials are not altered by Science in any way.

2) The world is a manifestation or revelation of God; (the word "anthropomorphic" not agnostic and the manifestation progressive in time.) God manifests Himself in time in a progressive way as independent cause of the World we know. With reference to creation, however, how long it took, how long it will remain, it is a dependent manifestation of God's will forever and eternally. Dependence is of course an anthropomorphic conception for all our thinking is so. We can found right religious tenets as well as scientific ones. Nature is therefore a dependent manifestation of a Personal Absolute.

Non-theistic ways of representing these relations

1) The Atheistic, which regards the World as self-contained and in-itself complete mechanism, not needing God.

This denies that there is any Personal Absolute or Perfect Ethical Spirit upon which the World depends and which it manifests by its continued development. We can even find an agnostic atheism worse than Spencer's which denies the possibility of knowing God or anything. This is Positive Agnosticism and comes from Comte, an

is the relating of phenomena, we can never know the real Being of the World. There is a fallacy here but we have not time to discuss epistemological questions. If this extreme position prevails we get into a predicament where it cannot state itself without destroying itself and throws into the gulf everything, even the reality of the World itself. We turn from this to common sense as from an insane dream. What sort of atheism can contest the ground with theism? There are very few who are not offended when called 'atheists'. The World needs no other ground than itself; it is a complete mechanism in itself, this is the form of atheism that is held. We can turn the anthropomorphic criticism against atheism too; the conception of such a mechanism is as much anthropomorphic as the conception of a person and much less reasonable. Men like Haeckel and Strauss when dealing with the subject always divide the World into two parts and do not really look upon it as a self-contained mechanism. Suppose we could make a cross section of the world and know all about it; this would be a description of present conditions but not a satisfactory statement of how the World came to be. Must go back further; we never find that the World is not at any moment a self-contained mechanism. Must go back, and back and back. But we cannot be satisfied with a mere descriptive history of the World. Our metaphysical instincts want to know why the World behaves as it does and how it came about, etc., but we land back at the argument that in this manifestation or play of forces, since there is unity, law and order there, reveals mind and Will. The World is not self-contained, for there are two terms, the World as Manifestation and the World as Ground.

These must be distinguished in thought. But here we are back to the theistic position, and as Spencer said, the World is a unity of power, and more than that we say a power of intelligence. Atheism is pressed for explanations and gets into trouble. It must endow atoms with a host of properties, a lot of minds even. If the atoms all come from Ether, then this must be will and mind, for all that is taken out at the end must be but in at first. Science as metaphysics accords with Religion in that it puts will and mind back of all.

- 2) The Pantheistic position which regards the world as to be in its totality identified with God. It is hard to define this theory. Some Pantheism is involved in an commendable philosophy. It is not so shallow as atheism. Much Pantheistic theory in the Scriptures and in every attempt to fathom the mysteries of Religion. But Panth. properly so called always turns into the Atheism just described, it tries to explain the World as a self-contained system. The same problem comes up; Spinoza, the great Pantheist who so influenced Goethe and Schelling, divides all that is into the same old divisions, natura naturata and natura naturans. The Pantheist personifies that which is behind. Until recently modern theology departed from the Scriptures in that it made God transcendent and not immanent. God is the indwelling spirit of the things of men.

Lecture 23.

Nature and the Supernatural.

1. The distinction is delayed in these terms. This is a distinction unknown in Science until recently. In the earlier Science and Religion there was no field for the natural in comparison with the importance of the supernatural.

1) In its earlier forms it is the distinction between the human and superhuman. The earlier distinction lies between what man can do and can not do. The Gods whatever they were had to do what man could not; even the ancestors in some Religions were superhumanized. Those who exhibit superior cunning seem to have some thing above human. Primitive man had no conception of the world as a totality so this distinction was not made clearly. He had a point of view corresponding to what is now our distinction between the human and superhuman. The idolater worshipped the idol as a symbol of the superhuman spirit included. "Tree not eat food, spirit in tree eat food". This distinction is even made by the savage. Later on in human development Deism in Europe and England consisted of a belief in God but not in miracles or revelation. God could not come in from the outside and perform any deeds, was in excess of separation of the two spheres under discussion. It is also a conception of creation not in accordance with the theistic position; God did not start the world going and then leave it alone as Deism holds.

2) It is delayed in estimating the true character of the distinction. We must have a view which our science is the right both of Science and Religion. Science is lacking of the integrity of its conceptions and

Religion holds God as the Personal Absolute. How can these be reconciled? Is truth in both positions.

a) Views wholly incompatible with the truth. I now reject some antagonistic views.

a) Materialism. This denies any relationship between the natural and supernatural for it denies the supernatural altogether. Some scientists are now so prejudiced that they will not hear anything about the supernatural; they remember the anti-religious Rationalism and Supernaturalism of 150 years ago, if by Nature we deny the being of God as Personal Absolute we have no way of reconciling in mind.

b) A certain Idealism. This denies the reality of Nature and substitutes for it a mere idea existing in the mind. Personifying ideas. The idea not God as supernatural, nor as the indwelling personal life of Nature, but mere idea.

c) Agnosticism. The denial of the possibility of relations between the two; know nothing about it.

b. Views inadequate or misleading; those which regard the two as antagonistic or mutually exclusive.

a) Antagonistic. The two conceptions set us in a

b) Mutually exclusive. Nature though made by God is in an already developed condition and so evolved that it is independent and self-existing stuff. The denial that God ever enters or exhibits Himself supernatural, the Deistic position again. This would lead one to say that God has nothing to do with great or better things, but we believe otherwise. If God did not believe in the necessary for our present existence of God he would not need him now. We need God as much now as he present and can be.

ever we did; no substance can be in of no use either as an explanation or to be worshipped. An ever present and immanent God is necessary.

the nature of the distinction.

1) Is from different points of view and with different ends in view.

a. All existences and all events capable of being considered from both points of view. The true way of reconciliation is to see that the two ideas are not contradictory at all. Every thing and event must be looked upon from both these points of view. A plain system, causation and law for science and a manifestation of an omniscient and omnipresent Will of God for Religion. Then each does not exclude the other, then both Science and Religion are right. The immanent Will and mind of God are in every event however small or great, and every event is subject matter for science. Scientific biety and biety science have always believed this. An illustration. Some member of the family is taken ill and the doctor called; we do not want to have him use witchcraft to frighten away the bad spirits nor to invoke some invisible being; we cannot pray if he chooses but we want more than he use even means that he can to combat the disease. Death comes; the post mortem discloses the nature of the disease; bacterial origin; the whole case laid bare for Science. Did God have anything to do with it? Do we cease praying? Not at all if we are biety. Are now two points of view antagonistic? Not at all if we are pious. God's law and will are expressed in nature in every event and we cannot tell what will happen if we unlock one event and regard it as separate from His will. Let the death would not have happened if we

atom had not acted in a certain way thousands of years ago; one little bacterium killed them and the world would not have been born then. And Jesus cross the Rubicon? He did and the course of the world was changed. He surveyed the estrails and decided, but what if they had not taken a certain form? Or what if the bird, whose flight was watched, had been killed by some ruthless boy before Cassar saw it? He might then not have crossed the river, yet by doing so he made ready the world for the spread of Christianity. We have our present condition, but what might it have been but for that bird? Who can find it believe that with biety and science have their rights?

- b. The distinction is implied in science. Science makes the same distinction for it regards each event as depending upon the laws of the universe, or in other words it must fall back on Nature, but in Religion there is the immanent Will and Mind of God.
- c. The distinction is implied in the philosophy of religion. The religious conception of God is only a sort of warming up of that which in a cold way science or nature shows as of as Nature.
- d. God is not in the spatial meaning of the word super. For convenience we do look upon Him in that way. He manifests himself as much in the center of the earth as in the heavens. God with all His power is everywhere in every event, eternally wise, just, powerful and true. God as supernatural is necessary. He is
a) Nature known or knowable, is finite and dependent. He is supernatural for he is more than Nature, the Infinite and Absolute.
b) Supernatural for he never can be completely manifested by finite Nature and events.
c) Supernatural in that he is the Ground of Nature, its Creator, Preserver and Moral Ruler over it.
d) This view of the natural and supernatural does not render them mutually exclusive; it enables us to maintain both the immanence and transcendence of

Lecture 24.

Theism and Evolution.

Current suppositions with regard to the new. How

if at all is theism modified by the modern scientific doctrine of Evolution? We approach the subject with an historical consideration. Twenty years ago it was thought that a new discovery was made concerning the origin of the world and this completely upset the religious views. But we now know that Evolution is not a new thing and such an effect upon the theistic position is without foundation in fact. From the scientific view there is very little new in Evolution and as a philosophical theory of world building there is nothing essentially new. All structures do not come to maturity at once; even man is an evolving thing. Then considering how the present world came to be there arose an extension of the term growth or development. Some form of the Evolution theory is maintained every where; such theories with reference to the material world and as philosophical systems desirous, affirming, or modifying the existence of God, have retained themselves since history began. Darwin's Origin of Species was an epoch making affair, but not all new. Since Darwin the theories have gone on until no one can be quite sure how many persons are responsible for them. Eight years ago there were one hundred thirty theories of biological Evolution. How many now? But in the last fifty years there has been no great change in the nature of the facts themselves, nor reflective thinking upon these in its effect upon the great theories of the origin of the world. Tenny said "a speck of ground", thereby hitting at a fundamental truth.

Different forms of the Evolution hypothesis as seen in the doctrine of Theism. The two principal ones the ontological or metaphysical theory of the world's becoming, and the theory as descriptive history, are quite different. The first is quite antagonistic to Theism, the other not at all so.

1) An ontological theory as atheistic or antitheistic.

Strictly as such, Evolution must claim that it accounts for the present world without the need of God. It is therefore atheistic or antitheistic, even trying to demonstrate that there could be no God. Such suppositions abound. This simply takes us back to our contention for the necessity of supposing a Being of the World which we have discussed before. A Personal Absolute life is necessary; for even in atheistic writings we find 'an unconditioned, unrelied entity'. This last we know to be an absolute contradiction for even this implies an existence & its negation. "This mysterious something which is everything" implies mind, purpose, eternality, independence, etc. Development means going toward some goal. The atheistic writers are so contradictory that they are scarcely worth notice. We admit the end, we cannot understand it all yet we know a little of it. One scientist has spent all his life working on the sea worm yet does not know all about it. He says he cannot explain a thing about this marvellous story of development; the underlying causes are beyond comprehension. Chemistry and physics do not explain it all. We are thus led to say that our former conclusions can be brought against this ontological and atheistical theory.

2) Evolution a descriptive history. With the theory as such we have no quarrel, but only a welcome for it is felt as air in car. Religion gladly accepts a description of how God is and has been creating the world. Evolution is to the Philosophy of Religion the way that the world has become a dependent manifestation of the Will of God.

(1) Not to explain by purely natural causes without

a. implying final causes, or

b. some underlying principle. Any explanation of an individual thing as product of natural causes must

a. a covert assumption of final causes or secret bringing in of final causes or b. where ever synthesis occurs, the assumption that the synthetic principle has been in since the beginning, or else it is slipped in from the outside as it were.

We find the co-operation of countless millions of elements, ions or atoms, necessary to produce even the simplest result. There must be a unifying principle, else these atoms could not arrange as they do. They are bewitched with the effort to produce just that sort of living being which they do produce, as the sea worm. How then can one account for every form of the infinitely more complex human life without the synthetic force as immanent?

(2) Evolution itself implies some immanent unitary Being

or unifying Force. An immanent final purpose is absolutely necessary to account for the union of many elements into any one form of object, nor is there of all objects as belonging to one system of evolution. Evolution has multiplied infinitely the necessity for the immanence of some synthetic principle. Without this we are baffled. An ideal world

of the coming of the world is necessary, is supplement the mechanical account.

3) Man is to be explained in terms of mechanical evolution.

(1) Specially his moral nature and development.

(2) Also his religious nature and development.

(3) The supreme fact of the planting and growth of a kingdom of redemption.

The supreme test lies in the moral nature of Man. The Ontological theory cannot stand in its rest at all. Anything against the possibility of conceiving up God as infinite etc. is not to be mentioned in the same way with the impossibility of conceiving the world as merely a purposeless mindless development. Oneism may have its difficulties, but these pale before the enormous difficulties of Atheism. Science must find out its facts and Religion should welcome all its truths; but all it has done or ever can do toward an explanation of the world is to provide a descriptive history of how God, the Absolute Person or Ground of the World, made the world. "He gave this world as a principle, and a man comes forth, etc."--Browning. Oneism is the only one compatible with the doctrine of Evolution itself and the historical evolution of the human race, with its moral, aesthetic and religious ideals and belief in Oneism as rational and God as Perfect Ethical Spirit.

1871
The first of the year
the first of the year
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Lecture 25.

Revelation and Inspiration.

As forms of the Divine message given to man

1) Both bearing in the rise and development of the religious life of humanity.

(1) An essential to subjective Religion. True Religion is all Divine intercourse with man. Revelation and Inspiration are essential in Religion as much as in subjective experience. "God's revelation to man and man's discovery of God are but two sides of the same thing"--Sterner. If God did not make himself known to man, man would not know God. Without Revelation there would be no Religion, Christian or otherwise. This is equally true of inspiration. God reveals the Divine spirit to the human spirit. Over God in nature and yet in us is a belief common to all Religions. All great Religions accept the doctrine of Revelation and consider themselves as virtually reorganized in Revelation. Religion is essentially dependent on Revelation and Inspiration.

(2) Special relations to the two greatest world Religions. This is especially true of Buddhism and Christianity. There have many points in common and a comparison is helpful. Both had men, sages or special revelation of truth made to a unique and divinely inspired person. Buddha was an agnostic, but this did not do any great external color the Religion of his followers. There was the belief that man was divinely inspired and especially fitted to reveal religious truth to man. One whose function in history and the New Testament Religion are dependent upon the view taken of Revelation and Inspiration.

A long continued process of God's making himself known culminates in the Son who reveals the Mind and Nature of the Father as revealed to human beings. It is an account of these activities of Revelation that these Religions have spread. One Religion of Christ will be the universal Religion on account of the Revelation and Inspiration, both inward and practical found there.

- (3) Wide spreading belief in God as the Redeemer of humanity; this connected with the development of the consciousness of sin. The doctrine of a mediator between God and Man. This is very wide spread in the lower religions and in the higher ones there is prevalent the belief in some sort of intervention between God and man. These believe that the Revelation and Inspiration concern some person or some specially selected personality, who reveals the truth about the Gods, the voice of God to man and man. The necessity of such a view:---Primitive man wants to find out his exact standing with the Gods. How? He would refer to the Bible, but being unlearned this he looks to the stars, sun, moon, strange animals, and in these tries to learn of God. But how little this really gives of the true nature of God. Even our Nature study, however deep, does not tell us all about God. The human voice is needed, the trusted revealers of God to men. Some man, some oracle with human voice, some priest, leader, trainer tells what is true and man believes. So man knows God, this seer, priest, leader, must be inspired. This brings out a difference between Revelation and Inspiration. These are historical facts.

2) The sources of revelation. It is from God. It follows from the nature of Religion and of God. Religion is God's making himself known to man. One source of all Revelation then is God.

3) Difference between Revelation and Inspiration. We do not have the one without the other. Inspiration of the religious soul is for the purpose of Revelation. If God is making himself known to man he must do so through some inspired person. One who has better knowledge of God than his fellow, can to that extent reveal God. Revelation emphasises more the side of knowledge. What is revealed is the gift of inspiration. Whatever we have of worth is due to God's inspiration. Truth from God to man is Revelation. Inspiration emphasises the quickening and elevating of man. Religious inspiration is in regard to religious truth. The inspiration of the prophet differs from that of the warrior or statesman from the Old Testament point of view.

The historicalness of Revelation and Inspiration. All Revelation and Inspiration have regard for historical conditions and are progressive, implying degrees of

Revelation and potency of inspiration. God is educating the race and He has regard to the condition of the persons to be educated. He cannot reach a child higher mathematics, so the Revelation is simple at first, and then progressively complex. Revelation cannot run on otherwise than historical. The historical character of Religion even makes it adequate to varying conditions; this is preeminently true of the Christian Religion. There is nothing like the succession of Old Testament prophets; they are unique in history and never repeated.

They impressed upon the race and gave in the world the God, the Father of all men, the long-suffering one, etc. a conception so different from the old Jewish one.

1) No Revelation can be of the highest value to man which does not submit to the conditions of history. This does not destroy, but strengthens, the Divine character of Revelation.

1) The extraordinary character of Revelation. We speak of extraordinary things as Revelation; what men can know better this new thing is Revelation. One chief end of Revelation is the religious reformation and culture and salvation of the race. Christ put spiritual import in his Revelation. But this is natural.

2) Thus the naturalness of Revelation.

As basis for the conception of God as Perfect Ethical Spirit. Revelation and Inspiration are verbs which have to do with personal relations, infinite person to finite person. Communication of Ethical Spirit through other Ethical Spirits to the ethical spirit of man. There is no belief in Revelation and Inspiration without belief in God as Perfect Ethical Spirit. A process within a spirit brought by another spirit. Books reveal in a secondary way; they are products in may be of inspired men. A book is a means of Revelation, not a Revelation itself.

Value basis for Revelation and Inspiration. We can rely upon these. In what respects are biblical Revelations superior? Because the Christian Religion combines the highest elements of all Revelations with the most effective results. An especial peculiarity is that biblical Revelation is historical Revelation of God as redeemer of mankind culminating in the life, work, death and resurrection of Jesus Christ.

Five tests for any Revelation, in showing the
superiority of the Christian Revelation.

- 1) The idea of God which Christianity reveals and the
inspiration flowing from this idea is not even
approached in any other religion. The notion of God there
is in other Religions is of Divine origin. There has
been an steady progress forward from the Old Testament
brothets in the conception of God.
- 2) Race of brothets and apostles which have assisted in
its propagation. None such in any other religion.
- 3) Historical and progressive character of the Religion.
- 4) Uncomparable character of its founder, Jesus Christ,
as Redeemer and Inspirer of man.
- 5) Spiritual effect of the work of Revelation and
inspiration by which actual redemption takes place.

Lecture 26.

The immortality of the individual man.

The belief in immortality from the historical point of view. This problem is of interest next to the doctrine of God, and is nearly as wide spread as the belief in God.

1. The universality of this belief. This does not mean necessarily the eternal life of the soul, but merely some sort of existence after bodily death. Turgot says that all primitive, savage and civilized races believe that the spirit is separable from the body and that soul existence may continue for a time after bodily death. One savage is incapable of conceiving of his own soul's passing out of existence, for it is some stuff of existence which continues when he is asleep and goes off warping and humming. Souls are multiplied to account for experiences that are apparently unaccountable for with one soul. The Chinese believe in three souls and the belief in separable souls is often found even in the Old Testament. A very low grade of soul belief was prevalent among the Hebrews. Now why is this belief so universal? Man generally in his development believes in the separability of spiritual existence and of its continuance after bodily death.

2. Sources of this belief.

(1) Psychological and metaphysical. Man beginning to reflect needs the hypothesis of such a soul to explain his experiences, especially dream life. One soul must be separable for it goes so many places during sleep. Spirits of dead men, animals, and even of trees are held sacred in China. All this is a natural and inevitable source for the belief in the continuance of soul life after death.

(2) Social and sympathetic: these forces are present and are very powerful, even now, as every minister knows. Such forces are love, pride, desire for fellowship, etc. These may lead to ancestor worship. This above all else gave to Japan its victory in war. It is a very prominent motive in China also. Ancestor worship is contingent upon the existence of the soul after death. This has led to the building of temples, mummifying, and other practices.

(3) Moral and religious. All through these came the moral and religious sources. There is no conception of God as Perfect Divine Spirit with the promise of immortality. Hindu says that the moral character and value of this belief depends with the idea of the souls of the dead being assigned to different localities. All the souls of the Jews were thought to be united together and forming a society of existence. The Egyptians held that the continuation of the soul after death was dependent upon the kind of life lived on earth and each soul has to stand at the bar. See the Book of the Dead, the MSS. of which is in Turin, Italy. We must believe that as the moral ideas improved there was a corresponding elevation of the doctrine of immortality.

3. Forms of this belief.

(1) The lowest forms are akin to the belief in ghosts.

There is fear or affection or both for the dead, so it is a religious belief also.

(2) Transmigration. There is some form of the belief in transmigration. The soul is regarded as a relatively indestructible entity, the soul persists. It needs some sort of locality. One soul migrates into other

bodies after death, into another man, woman, animal, or tree. There is a combination between the moral and psychological teachings of this doctrine. The time of migration depends upon the action of the soul in its present condition. This is believed all over India. Children there are not burned or buried unless of a certain age for they had not risen to or risen from their merit by any act, and therefore no reward could be needed no purification. Brahmins are not burned but buried for their souls do not need to be purified by fire; their skulls are crushed in order to allow the escape of the spirit. All other members of the caste were to be burned and then purified, and they could be buried in a sacred place. The whole Hindoo Religion is characterized by such as this. Buddha preached that one need not become a Brahmin in order to be purified, he could become so himself and even come to Nirvana himself after thousands of years.

(3) Self-conscious existence continued. The pressure of moral development leads to a higher view, the soul exists after death as self-conscious, the marks of individuality are retained, and there is connection by recognitive memory with this life. Such advance is due to moral, intellectual and religious motives. It came to man comparatively late and many have not now risen to this high conception. This is possible, may be looked for, and may be but an reasonable assumption. This belief in traceable in other Religions, in Buddhism, Brahmanism, among the Greeks, etc. Described in his doctrine of Zeus as a righteous God introduced very important elements. One with Plato and the Neoplatonists we unite the Old Testament and the

whole culminates with the teaching of Christ and his disciples.

4. Development of this belief; in three stages as measured by ethical standards.

- (1) Soul continues to exist after death. That is un.
- (2) Fate of soul depends upon the deeds in this life; Wrong is punished, good is rewarded.
- (3) In order to take up the blessed life the soul must be like the Divine soul.

The Jews got these elements together about the 6th century B.C.. A wonderful outburst of Christian thought.

Reasons for the belief in immortality.

1) Two ways of attempt at proof.

- (1) Deductive; to prove the impossibility of the extinction of the soul. This prop. can be regarded as a demonstration of the natural immortality of the soul, a way of proving that the human soul is so constituted that it could not die. Non posse more. It is not mortal while it exists or is; a form of argument less and less thought of. From unity is argued indestructibility, and the fore immortality.
- (2) Moral; to establish a rational faith in the continuance of the soul's life. This does not attempt to prove the inability of the soul to die, but it tries to show rational grounds for the faith in the possibility of immortality, even its certainty. Non posse more, an ability not to die, a rational faith or rule for those who believe in God as Perfect Infinite Spirit and the world as a spiritual universe.

Lecture 27.

The immortality of the individual man, continued.

Evidence or proof of immortality.

1) Two principal forms of the argument.

(1) Deductive, *a priori*.

(2) Moral, *a posteriori*. See last lecture.

2) What is meant by immortality by the developed moral and religious conception? Establishment of rational hope.

3) The objections stated and answered. On modern immortality these are physiological and psycho-physical.

We will take up the objections first and try to answer these to give weight to the positive conclusions. The objections are of one order. We think of the physiological connection of brain and mind, and that there is no psychosis without neurosis. This at first seems invincible. There is a relative if not absolute connection or dependence of conscious life upon the development, integrity, and manner of functioning of the sensory organs. Gaps in the physical mechanism mean gaps in the mental functioning. There are facts on the one side however. After thirty years of devoted study of mind from the physiological and psycho-physical standpoint, Loeb concludes, that, argued on that level, the question is undecided. The body depends upon mind just as well. The matter is not proven either way. This leaves us free for the establishment of a rational faith and hope of immortality on other grounds.

We will first examine the arguments for dependence.

- (1) General fact that biological death is ever, where followed by the cessation of all signs of psychic life. Foster says that even the amoeba and white blood corpuscle exhibit wills of their own, desiring them and

their wills are destroyed. The same is true all the way up in the animal kingdom.

- (2) In man the psychical processes are dependent upon the life and integrity of the organic processes. A blow on the head is followed by loss of consciousness.
- (3) Theory of the localization of the cerebral functions. Particular parts of the brain are concerned with particular psychical functions, e.g. aphasia.
- (4) Functional disturbances causing cessation of mental activities, as effect of drugs.
- (5) Paresis or softening of the brain.

The other side of the argument.

- (1) The life of the mind influences the biological life to such an extent the physical functions are determined by the character of mental actions. Note the effect of the emotions upon the body. Grief and even excessive joy may cause death or else undermine the bodily organism. It has been demonstrated that the pleasures of the palate have much to do with metabolism.
- (2) Profound and permanent organic changes can be caused by conditions that arise in the mental field. A card key applied under the hypnotic impression that it was not left a permanent brand. Many such cases.
- (3) Whole subject of will and power of will. One nerve tracts in the brain can be very much altered by the persistent efforts of the will to accomplish some thing. The same is true in case of lasting organic disorders. A woman was so far gone that the physician said that she had no sense left, - general paresis, and the diagnosis was confirmed post mortem. But all at once a short time before death she opened her eyes, looked about, and said "Where am I? This must be a hospital

and you are nurses. That has happened, where is my daughter and family?" She then sank back into her former condition and died a short time after.

Ladd claims that if there are facts one way so there are also other facts which establish a relative dependence of body on mind for its development and even for its organic conditions. We may return after all our scientific explorations and say that neither side has definitely and finally proved the case. At any rate the question is open for the moral argument.

4) The positive reasons for immortality as a rational faith and hope.

(1) From the cravings, anticipations, hopes, fears, etc. of humanity. The attitude of the human mind toward the subject. The argument will not hold when used in this way: God will not disappoint man in his hope for immortality, therefore the soul is immortal. More millions dread than hope for a future life. Yet this argument is valid from another point of view. There is something that makes man believe in immortality whether he hopes for it or not, the idea is there at all events. The Indians and Hindoos dread to die for they think they are surely going to rise after death and in a worse existence. It is easy to credit this attitude when one visits China and sees the continuous misery prevailing there. One man is starved miserable creature yet they believe in continued existence and dread it.

(2) Capacity of man for development. Fiske argues from the point of view of evolution. The awakened man that he lives to be a hundred has but begun his development. A self is a being capable of infinite development.



- (3) Need of satisfaction of our profound sentimental feelings. The mere mechanical view of the world is not satisfactory for with it immortality falls. But the mechanical view is not a beautiful one, it is all ugly. Our ideals have some thing to say about the Being of the World; a beautiful world only with it. The same is true of the ethical feelings; sympathy, affection, love, these follow the soul just let loose from the body and have a powerful influence upon the intellect.
- (4) Argument from the moral nature. The life of self must go on socially in order that the moral consciousness may be satisfied, wrongs righted and punishment given.
- (5) Religion has always enshroued this doctrine as next in importance to belief in God. "If I did not believe in God as Perfect Ethical Spirit and that this is a moral government, and that all things work together for the ends of justice and truth and righteousness all from God, I would not believe in immortality at all" -- Laid. The central faith of all men is the all-good of the Being of the World, God, the all-beautiful, all-benevolent. This has a corollary faith in immortality of such souls at any rate as find their way to a union with the spirit of God.

Lecture 28.

the destiny of the race from the religious point of view.

the answer which Religion has to give to the problem of the future. Religion and Science can answer only in a way to encourage rational hope, not as a demonstration. Future centuries often contradict predictions. We do not know the exact history of the origin of man and any attempts to predict the future may be wrong. However we have grounds of a certain rational hope.

Future existence of Religion as such.

1) the two views.

- (1) Some predict that Religion will pass quite out of existence, being replaced by other factors. Art, education, morality are all that is needed. This is held by many as the "Irreligion of the future."
- (2) The other answer affirms that Religion will always remain; it will be improved and developed so as to be worthy and efficacious. Ladd's view is that Religion is and will remain the great psychic uplift of the race.

2) Evidence of the two views.

- (1) Development of science and art not wholly separable from Religion. Some say these make Religion. Every important side of man's life is connected with Religion. History demonstrates this.
- (2) Growth of material prosperity not wholly separable from Religion. Some most potent influences are now controlling material trades; these are partly religious. Man's religious nature is not a matter of special cultivation; it takes hold of the entire mental life. There are impulsive and emotional sources of Religion. Art has its close connection

with Religion. Reflective man looks on the world as beautiful and sublime. Science and art and material brotherly cannot be separated.

(3) The psychology of religious experience guarantees the continuance of Religion. It is man that makes Religion, the whole man, and we as individuals can not separate ourselves from the race. We cannot conceive of man's religious actions being wholly lost.

(4) History of man's religious development confirms the view. During the terrible French Revolution only a very small party went over to Atheism. After tumults Religion always comes to its own again.

More precise descriptions of the form of Religion.

if we do not expect that Religion will cease to exist, what will be its form in the future? Religion is necessary for social and moral life, of what sort will it be?

Japan is now considering this very carefully now. Even those who think that they themselves could get along without a Religion are looking about for a Religion for the people. The old Shinto-Buddha-Confucius mixture is not adequate in Japan. What form do we hope to see? If man is to be religious he must think on these things.

1) Not any Religion in precisely its present or past form.

No Religion with its form, tenets, creeds and practices existing at present can expect to retain itself through-out all time, without change. This is true of all the great World Religions. Much of the present Christian Religion is adaptable to past social conditions, not present ones. The Apostles could recognize their Religion now were they to return to Galilee. The fact that the term 'Christian' is used does not specify survival in the struggle. More than that is needed.

Much has marched under the name of Christianity that was not good. No Church can decree for all time the creeds, institutions and forms of ceremony that shall be binding. We must not use the term Christian in that fetish manner. Merely taking the name of Christ will not save a Religion from the steady march of race culture, from the necessity of improving itself. But Christianity has the ability to purify itself, to meet obstacles, and is therefore preeminently superior to all others. It is very painful to contemplate what deeds have been and are done in the name of Christianity. Every Religion changes and develops.

(1) None of them are now unchanged.

(2) But all are subject to development.

2) General features of permanency. But is there eternal flux? are there no claims of superiority for Christ'sity?

(1) Social. The future Religion will be a power for social good, purification, will be the great psychic uplift of the race, the socially purifying power. Every thing is spoken of from sociological standpoint; society is almost deified. But we cannot have a good society without good individuals, and Religion aims at the helping of the individual. The old-fashioned direct method is the best. The Church is not for social lectures, ice-cream festivals, wrestling etc. These are wide departures from the Religion of Christ. We should be called back to the thought that Religion has succeeded best when it attempted to reform the individual; when it has selected individuals and by the direct method has transformed the individual life. What else has followed. From the religious point of view the Religion to maintain itself will be a purifying

factor through its direct action on individual life and therefore on society.

(2) Moral. The future Religion will be ethical and

(3) an attitude of filial piety or loving trust towards that being whom the world calls God.

- 3) Meaning of the claim that Christianity is the absolute and universal Religion. The Religion best entitled and destined to maintain itself. We may not say that it will be any form of current Christianity, but it will be a Religion of Christ. In its essential form a grasp by faith upon God, a longing attitude towards Him, a sympathy for fellow man, a social and purifying power throughout the race. This, the Religion of Christ will be the universal one. This view of the relation of man to God and of the destiny of the race will maintain itself.
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Summary of the Course.

There are certain universal characteristics called religious and these demand reflective treatment. That these characteristics were; in the lowest form they expressed man's belief in an individual spiritual agency upon which he depends. One emotional nature involved, fear, affection, longing, mystery. Belongs to man as man. Prevails everywhere. Man is a religious animal, this a conclusion from history. As normally so, for man is made to be religious. Some theory of reality is necessary. One artistic and aesthetical nature fosters the same beliefs. One historical stages of the development of Religion. On all forms of world Religions there have been selected individuals. Great thoughts in few minds; none of Christianity in a unique way. How these conclusions

can bear the test of modern science and Philosophy.
can not demonstrate but can establish ground for
reasonable faith. God, a Unity of Will and Mind granted
ed by both Science and Religion. Perfect Ethical
Spirit. All finite existences can be brought into
relation with Perfect Ethical Spirit. Now we may
have a rational hope. Religion to endure.

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Practical words.

1. Some of us may have reached a broader interest,
a broader conception of what Religion is. Do not be
ashamed of being Religious. This is the great thing in
human history, the great humanizing factor, beyond
Art and Science, yet permeating both.
2. We may have more courage to question and investigate
religious truth. Religion can stand it; it is not
afraid of the facts, of reflective thought, or
of philosophical study.
3. We should not be afraid; should not hold back from
the confession and practice of Religion. Should strive
for Faith in the Perfect Ethical Spirit, the immanent
Ethical Spirit.

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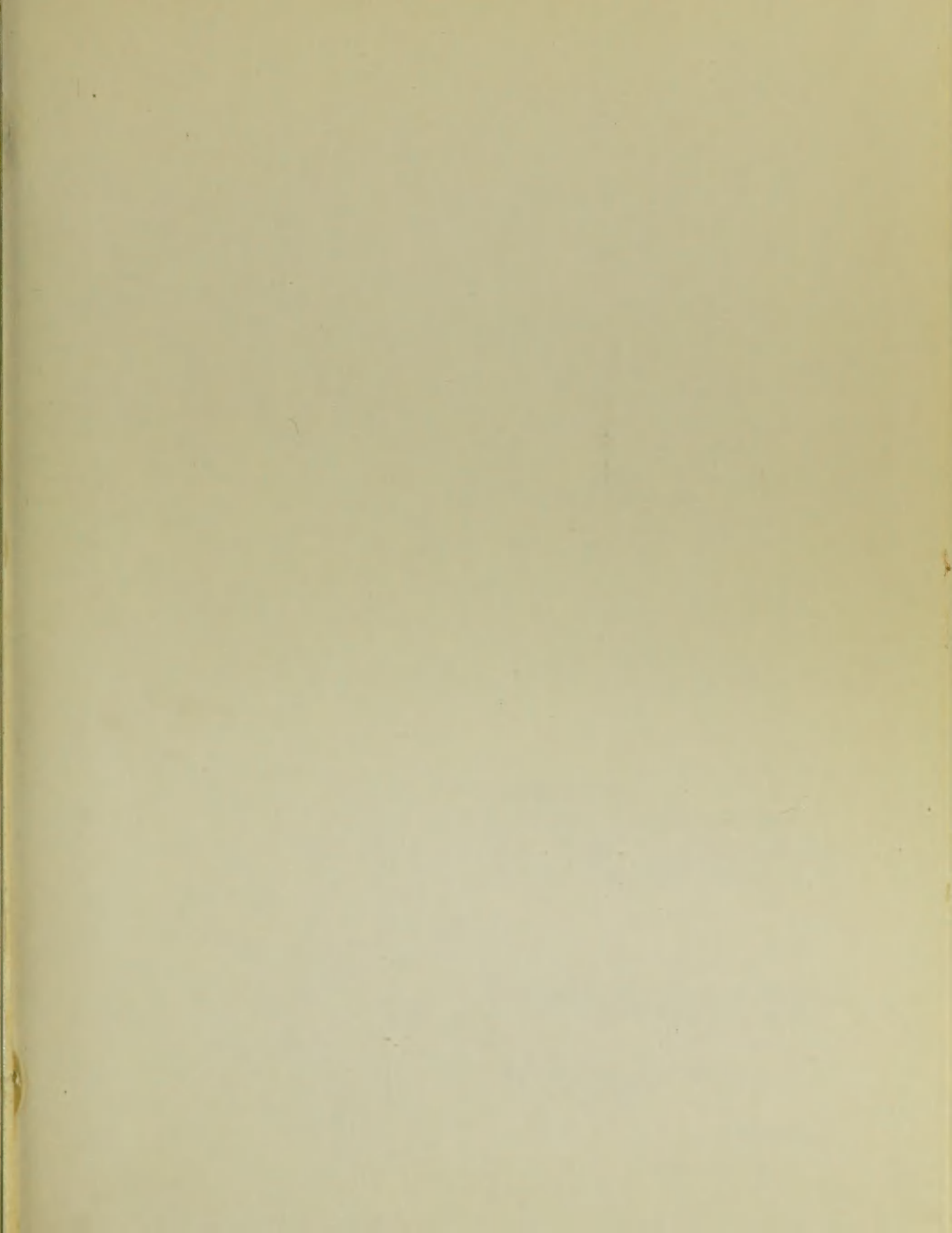
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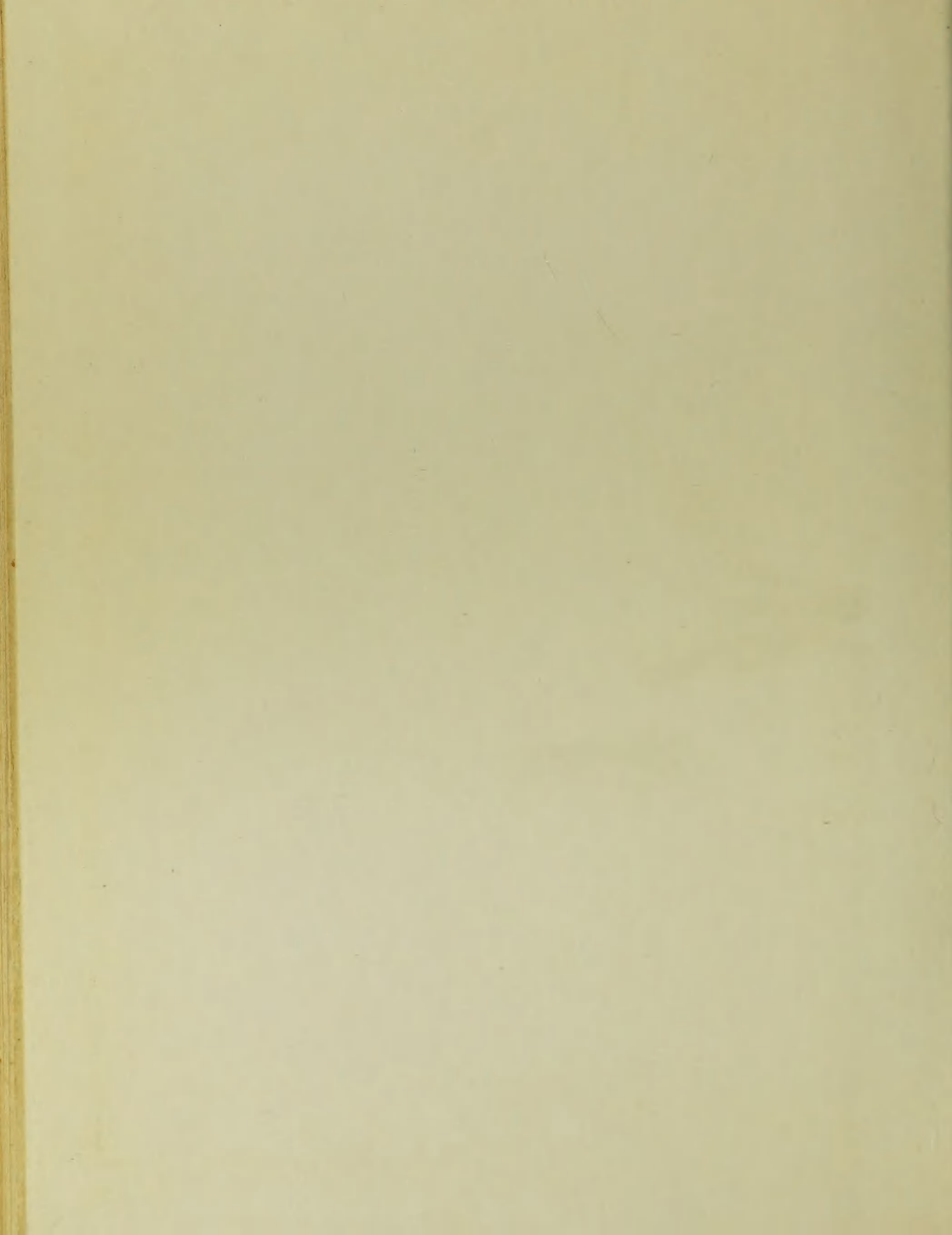
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Philosophy of Religion: Examination Questions.

1. The nature of the Philosophy of Religion. Its method defined. By what standards shall we estimate the value of different Religions?
2. Definition of Religion at its lowest terms and the universality of its existence proved.
3. Forces which bring about the differentiation of Religion and causes and order of its development.
4. Analyze the religious consciousness, the intellectual and the emotional factors distinguished and related.
5. The special relations of man's aesthetical and moral development to his religious development.
6. The development of religious institutions as a social phenomenon.
7. How will you state the more fundamental problems which the religious experiences of the race proposes to Philosophy for its answer?
8. Sketch the argument which leads to the conception of the Being of the World as a Unitary Will and Mind.
9. What considerations justify the faith in the Being of the World as Perfect Ethical Spirit?
10. How do you reconcile the conflict between naturalism and supernaturalism?
11. How do you reconcile the conflict between theism and Evolution?
12. What consideration does the Philosophy of Religion present bearing on the doctrine of the immortality of the individual?

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